

REPORT

of the

COMMISSION OF ENQUIRY

INTO

SCIENTOLOGY

for

1972

Published by Authority

Price R3,70 — Overseas R4,65

Post Free



REPUBLIC OF SOUTH AFRICA

Printed by and obtainable from The Government Printer, Private Bag X85, Pretoria

RP 55/1973

ISBN 0 621 01098 7

Cost of Printing: R1 400,00

REPORT
of the
COMMISSION OF ENQUIRY
INTO
SCIENTOLOGY
for
1972

Published by Authority



REPUBLIC OF SOUTH AFRICA

SECTION I

Republic of South Africa

COMMISSION OF ENQUIRY

into

SCIENTOLOGY

REPORT

THE STATE PRESIDENT,

May it please you:

Your Commission obtained its information from three main sources viz.:

- (a) Memoranda and statements submitted by various persons and organizations.
- (b) Viva voce evidence tendered to it.
- (c) Documentary evidence consisting of books, booklets, magazines, brochures, pamphlets, executive letters, information letters, policy letters, correspondence and statements, all of which emanate from the various Scientology organizations.

The persons and organizations from whom memoranda were obtained are listed in annexure "A".

Viva voce evidence was, as a general rule, presented on oath or affirmation administered by the Chairman in terms of sub-section (3) of Section 3 of the Commissions Act No. 8 of 1947. The only persons who your Commission did not require to testify on oath or affirmation were certain ministers of religion. The names of the witnesses who testified viva voce are set out in annexure "B" which indicates:

- (i) The names of the witnesses called by Counsel designated to assist your Commission in the presentation of evidence.
- (ii) The names of the witnesses who were not required to testify on oath or affirmation, and who were also called by Counsel designated to assist your Commission in the presentation of evidence.
- (iii) The names of the witnesses who were specifically called to testify by and on behalf of the Church of Scientology in South Africa (Pty.) Ltd.

In five cases, witnesses were, in the discretion of the Chairman, allowed to testify after all persons other than the members of your Commission, the various legal representatives, the Secretary and the recording staff of your Commission were excluded. Your Commission has resolved not to disclose the names in question in this Report.

At the commencement of your Commission's hearing of evidence, keen interest was displayed by various adherents of the Scientology movement who gave evidence in regard to the manner in which progress is made in Scientology training, the advantages derived therefrom and in regard to the manner in which auditing leads to the achievement of the various Scientology grades or releases. This initial interest gradually diminished and several persons who initially indicated a desire to testify, ultimately abstained from so doing.

It accordingly often became necessary for Counsel designated to assist your Commission in the presentation of evidence to take active steps to persuade various persons to testify. It was, however, only necessary in a very few instances to issue subpoenas to secure the attendance of witnesses.

The founder of Scientology, Mr. Lafayette Ronald Hubbard, was to the best of your Commission's knowledge at no stage subsequent to the appointment of your Commission and prior to the completion of its Report, within the boundaries of the Republic of South Africa or the territory of South West Africa. Accordingly your Commission was powerless to secure his attendance at any of its hearings. No application was made on behalf of Mr. Hubbard to testify before your Commission and no request was made to assist his entry into the Republic for the purpose of attending any of your Commission's sessions. It is accordingly necessary to place on record your Commission's regret that it did not have the benefit and assistance of testimony and information from the founder of Scientology in regard to the wide field covered by its terms of reference. Your Commission did listen to a recorded speech by Mr. Hubbard and did view a film featuring him.

The documentary evidence available to your Commission was submitted to it either as exhibits during the course of evidence or were obtained by your Commission directly from the Church of Scientology or by means of resources at its disposal. The documentary evidence submitted as exhibits are listed in annexure "C".

Your Commission is satisfied that the publicity given to the inquiry and its deliberations drew adequate public attention to the subject of its investigation. The Church of Scientology in South Africa (Pty.) Ltd., received unlimited opportunity of calling such evidence as it desired to adduce and availed itself of the opportunity.

Your Commission has come to the conclusion that it is neither necessary nor desirable to discuss in its Report all the evidence adduced before it. However, your Commission has considered the import of all the information at its disposal. In arriving at its conclusions and in making its recommendations, your Commission had regard only to the viva voce evidence adduced before it and to books and documents which unquestionably emanate from official Scientology organizations.

Particular mention must be made of the following persons and officials who made accommodation and other facilities available to your Commission for its meetings away from Pretoria: The Director of Building Services, Natal Provincial Administration for Durban. The City Librarian, City of Johannesburg for Johannesburg. The Regional Director, Western Cape, Department of Posts and Telegraphs, Cape Town for Cape Town. The Secretary, Local Transportation Board, Port Elizabeth for Port Elizabeth. The Town Clerk, Municipality of Grahamstown for Grahamstown. The Town Clerk, Municipality of East London for East London. The Provincial Secretary, Bloemfontein for Bloemfontein. The local representatives of the Department of Public Works at Port Elizabeth, East London and Bloemfontein for assistance in procuring the accommodation indicated above.

Your Commission desires to express to Mr. J.A. Coetzee, Under Secretary and Miss A.M.M. van der Merwe, Senior Typist of the Department of Health, its appreciation of the highly efficient manner in which the secretarial and typing duties of your Commission were executed by them. Your Commission particularly wishes to record its appreciation that they were willing to continue in office, Mr. Coetzee after his superannuation as from the 1st September, 1970, and Miss Van der Merwe (as Mrs. Erasmus) after her marriage on the 11th April, 1970.

It is with deep regret that mention must be made of the untimely death of one of your Commissioners and our colleague, Professor H.L. Swanepoel, on the 26th January, 1972. Your Commissioners were fortunate to have him with them and to benefit by his valuable assistance and contribution to the deliberations of your Commissioners. He associated himself in general with the approach of your Commissioners towards the subject of investigation.

In view of the advanced stage of your Commission's deliberations at the date of his death it was not considered expedient to ask you, Mr. President, to replace him.

With this introduction we, the undersigned Commissioners appointed by you to enquire into and submit recommendations and report on the matters mentioned in the Terms of Reference as reflected hereinafter, have carried out your directive to the best of our ability and respectfully wish to present to you in the chapters which follow our unanimous Report.

Unless there are any further investigations you may desire us to carry out, we regard our task as having been completed, and trust that you will find our Report to be of value.

Signed at Cape Town on this 9th day of June, 1972.

G.P.C. Kotzé

G.P.C. Kotzé, Chairman.

P.E. Bosman

P.E. Bosman, Member.

G.J. Davidtsz.

G.J. Davidtsz, Member.

G.A. Elliott

G.A. Elliott, Member.

A.M.G. Maytom

A.M.G. Maytom, Member.

L. v. Z. Pretorius

L. v. Z. Pretorius, Member.

I.J.J. van Rooyen

I.J.J. van Rooyen, Member.

A.J. van Wyk

A.J. van Wyk, Member.

CONTENTS

	Page
TO THE STATE PRESIDENT	i
<u>CHAPTER 1:</u> INTRODUCTION	1
<u>CHAPTER 2:</u> ESTABLISHMENT OF THE COMMISSION	2
<u>CHAPTER 3:</u> REVIEW OF ACTIVITIES AND MODI OPERANDI	5
<u>CHAPTER 4:</u> SCIENTOLOGY: ITS NATURE, ITS FOUNDER AND ITS ORGANIZATION	11
THE TERM SCIENTOLOGY	11
THE FOUNDER	12
THE ORGANIZATION OF THE SCIENTOLOGY MOVEMENT	16
<u>CHAPTER 5:</u> THE AIMS AND OBJECTS OF SCIENTOLOGY	39
<u>CHAPTER 6:</u> THE BASIC THEORY UNDERLYING DIANETIC AND SCIENTOLOGY THERAPY	69
INTRODUCTION	69
THE THEORY OF DIANETICS	70
The reactive and analytical minds	70
Engrams and aberrations	72
The consequences of engrams	76
Dianetic therapy	78
Clear as the goal	80
<u>CHAPTER 7:</u> THE AUDITOR	92
THE AUDITOR'S FUNCTION	92
INSTRUCTIONS TO AUDITORS	93
Instructions contained in the Auditor's Code	93
Instructions for the use of the various techniques	95
THE AUDITOR'S QUALIFICATIONS	98
THE DANGERS OF AUDITING BY INADEQUATELY TRAINED AUDITORS	99
<u>CHAPTER 8:</u> THE E-METER	100
<u>CHAPTER 9:</u> SOME HARMFUL PRACTICES OF SCIENTOLOGY	114
<u>CHAPTER 10:</u> THE NATURE AND AMOUNT OF REMUNERATIONS CHARGED OR RECEIVED AND THE MANNER AND METHODS BY WHICH THESE FUNDS ARE COLLECTED	156
CHARGES LEVIED FOR PROCESSING	156
ROYALTIES DERIVED FROM BOOKS AND PUBLICATIONS	162
MONIES RECEIVED FROM THE SALE OF E-METERS AND BOOKS	163
MONIES RECEIVED FROM THE SALE OF TAPES	163
PROFITS FROM CONGRESSES	164
CASH PENALTIES OR FINES	164

<u>CHAPTER 11:</u> THE MANNER IN WHICH SCIENTOLOGY IS ADVERTISED	168
PROMOTION BY WORD OF MOUTH	168
PROMOTION BY LETTER WRITING	168
PROMOTION BY MEANS OF OPEN MEETINGS OR CONGRESSES	173
ADVERTISEMENTS IN THE PRESS	174
ADVERTISING THROUGH THE MEDIUM OF THE "AUDITOR" AND "UNDERSTANDING"	175
PROMOTION BY MEANS OF PUBLICISING SUNDAY SERVICES	177
<u>CHAPTER 12:</u> CHILDREN IN SCIENTOLOGY	179
<u>CHAPTER 13:</u> SCIENTOLOGY: ITS CLAIMS TO BE A RELIGIOUS PHILOSOPHY, A RELIGION AND A CHURCH	193
THE PHILOSOPHY OF SCIENTOLOGY	195
SCIENTOLOGY AS A RELIGIOUS PHILOSOPHY AND ITS CLAIM TO BE A RELIGION	203
THE CLAIM OF SCIENTOLOGY TO BE A CHURCH	206
<u>CHAPTER 14:</u> SCIENTOLOGY AND ITS ATTACKS ON PSYCHIATRY	216
<u>CHAPTER 15:</u> SUMMARY OF RECOMMENDATIONS	227
<u>ADDENDUM:</u> EVIDENCE: MR. JAN HENDRIK DU PLESSIS.	
<u>LIST OF ANNEXURES:</u>	
"A" : SCHEDULE OF PERSONS AND ORGANIZATIONS FROM WHOM MEMORANDA WERE OBTAINED.	
"B" : SCHEDULE INDICATING THE NAMES OF THE WITNESSES WHO TESTIFIED <u>VIVA VOCE</u> -	
WITNESSES CALLED BY COUNSEL DESIGNATED TO ASSIST THE COMMISSION IN THE PRESENTATION OF EVIDENCE.	
WITNESSES WHO WERE NOT REQUIRED TO TESTIFY ON OATH OR AFFIRMATION AND WHO WERE ALSO CALLED BY COUNSEL DESIGNATED TO ASSIST THE COMMISSION IN THE PRESENTATION OF EVIDENCE.	
WITNESSES SPECIFICALLY CALLED TO TESTIFY BY AND ON BEHALF OF THE CHURCH OF SCIENTOLOGY IN SOUTH AFRICA (PTY.) LTD.	
"C" : SCHEDULE OF DOCUMENTS SUBMITTED TO THE COMMISSION AT ITS PUBLIC MEETINGS AND RECORDED AS EXHIBITS.	
"D" : CHART REFLECTING THE ADMINISTRATIVE DIVISIONS OF THE CHURCH OF SCIENTOLOGY.	

SECTION II

CHAPTER 1

INTRODUCTION.

1.1. Section II of this Report comprises the following three chapters:

Chapter 2 : The Establishment of the Commission.

Chapter 3 : Review of Activities and Modi Operandi.

Chapter 4 : Scientology: Its Nature, its Founder and its Organization.

1.2. The terms of reference consist of nine subdivisions which are set out in paragraph 2.1 of Chapter 2. The Commission found it convenient to group terms of reference Nos. 1, 2, 5 and 7 together in one section of the Report. This section viz. Section III comprises five chapters which unavoidably contain a measure of overlapping. The chapters in question are:

Chapter 5 : The aims and objects of Scientology.

Chapter 6 : The basic theory underlying Dianetic and Scientology Therapy.

Chapter 7 : The Auditor.

Chapter 8 : The E-Meter.

Chapter 9 : Some harmful practices of Scientology.

1.3. Terms of reference Nos. 3 and 4 are discussed in Section IV which comprises:

Chapter 10 : The nature and amount of remuneration charged or received
and the manner and methods by which these funds are
collected.

1.4. Term of reference No. 6 is discussed in Section V which comprises:

Chapter 11 : The manner in which Scientology is advertised.

1.5. Term of reference No. 8 is discussed in Section VI which comprises:

Chapter 12 : Children in Scientology.

1.6. Term of reference No. 9 in so far as it has not been invoked in discussing terms of reference Nos. 1-8, is discussed in Section VII which comprises two chapters as follows:

Chapter 13 : Scientology: Its claims to be a religious philosophy,
a religion and a Church.

Chapter 14 : Scientology and its attacks on Psychiatry.

1.7. Section VIII comprises:

Chapter 15 : Summary of recommendations.

CHAPTER 2

ESTABLISHMENT OF THE COMMISSION.

2.1. The following appeared in Government Gazette No. 2351 of the 11th April, 1969 -

"DEPARTMENT OF HEALTH

COMMISSION OF ENQUIRY INTO
SCIENTOLOGY

It is hereby notified for general information that the State President has been pleased to appoint a Commission of Enquiry as follows:-

COMMISSION
BY THE STATE PRESIDENT OF THE REPUBLIC OF SOUTH AFRICA

To:

PIETER EDUARD BOSMAN.
GERHARDUS JOHANNES DAVIDTZ.
GUY ABERCROMBIE ELLIOTT.
GERHARDUS PETRUS CHRISTIAAN KOTZÉ.
ALICE MARGARET GERTRUDE MAYTOM.
LETTIE VAN ZYL PRETORIUS.
HENDRIK LAMBERTUS SWANEPOEL.
IZAK JOHANNES JACOBUS VAN ROOYEN.
ADOLF JOHANNES VAN WYK.

Greetings:

Whereas I deem it expedient to appoint a Commission to enquire into and submit recommendations on the matter mentioned hereinafter;

Now, therefore, reposing great trust in your knowledge, judgement and ability, I do by these presents authorise and appoint you to be members of a Commission and you, Gerhardus Petrus Christiaan Kotzé, to be Chairman of the Commission, to enquire into and report on -

- (1) the aims and objects of Scientology and to determine whether the organisation as such is in a position and capable to achieve such objects;
- (2) the methods, processes, practices, techniques and principles of treatment which are applied to achieve the objects envisaged;

- (3) the nature and the amount of remuneration which is charged or received by persons who are associated with the practice of this cult;
- (4) the manner and methods by which this money is collected;
- (5) the type of behavioural deviations and illnesses to which the practitioners give attention;
- (6) the manner in which Scientology is advertised;
- (7) the possible beneficial or harmful effects of the processes;
- (8) the influencing of persons under 16 years and the legal considerations regarding the approval of parents that their children be involved; and
- (9) any other aspects concerning Scientology which the Commission may deem necessary.

Given under my Hand and the Seal of the Republic of South Africa at Cape Town this Twenty-eighth day of March, One thousand Nine hundred and Sixty-nine.

J.J. FOUCHÉ,
State President.

By Order of the State President-in-Council.
C. DE WET."

"PROCLAMATION

BY THE STATE PRESIDENT OF THE REPUBLIC OF SOUTH AFRICA

No. 85, 1969

APPLICATION OF THE COMMISSIONS ACT, 1947, TO THE COMMISSION
OF INQUIRY INTO THE CULT KNOWN AS SCIENTOLOGY IN SOUTH AFRICA

Under the powers vested in me by section one of the Commissions Act, 1947 (Act 8 of 1947), I hereby declare that the provisions of the said Act shall apply to the Commission of Inquiry into the cult known as Scientology in South Africa, which I have today appointed.

Given under my Hand and the Seal of the Republic of South Africa
at Cape Town this Twenty-eighth day of March, One thousand Nine hundred and
Sixty-nine.

J.J. FOUCHÉ,
State President.

By Order of the State President-in-Council.

C. DE WET."

CHAPTER 3

REVIEW OF ACTIVITIES AND MODI OPERANDI.

3.1. The Commission met for the first time at 9.30 a.m. on the 28th April, 1969, in General Piet Joubert Building, 218 Visagie Street, Pretoria, under the Chairmanship of the duly appointed Chairman of the Commission, the Honourable G.P.C. Kotzé, B.Com. (Rand), LL.B. (Rand), Judge of the Supreme Court of South Africa (Eastern Cape Division). All the other members were present, namely -

Mr. P.E. Bosman, B.A. (S.A.);

The Reverend G.J. Davidtsz, B.A. (U.P.), B.D. (U.P.), LL.B. (S.A.);

Professor G.A. Elliott, M.B., Ch.B. (C.T.), M.D. (C.T.), M.R.C.P. (London),
F.R.C.P. (London);

Mrs. A.M.G. Maytom, S.S. St.J.;

Dr. (Mrs.) L. v. Z. Pretorius, M.A. (Stel.) Ph.D. (London);

Professor H.L. Swanepoel, B.A. (Stel.) LL.B. (Stel.), LL.D. (Stel.);

Professor I.J.J. van Rooyen, M.A. (S.A.), D.Phil. (S.A.);

Professor A.J. van Wyk, M.B., B.Ch. (Rand), D.P.M. (Rand), Speciality Psychiatry.

3.2. The Chairman stated that as all members had received copies of the terms of reference of the Commission as published in Government Gazette No. 2351 of the 11th April, 1969, and copies of Proclamation No. 85, 1969, by the State President, the Commission was declared a properly constituted functioning body.

3.3. At the first meeting of the Commission it was decided that viva voce evidence be heard at the main centres of the Republic and, if need be also in the territory of South West Africa, but after consultation with the Administration of that territory, the Commission resolved not to hear evidence there.

3.4. Representations from the firm of Attorneys Messrs. Sloot, Broido, Hesselson and Liknaitzky, Johannesburg, on behalf of the Church of Scientology in South Africa (Pty.) Ltd., and also from that organization itself concerning the Enquiry were considered and at the second meeting of the Commission held at Pretoria on the nineteenth day of May, 1969, Mr. T.H. van Reenen, S.C. and Mr. M.J. Mentz, instructed by Messrs. Sloot, Broido, Hesselson and Liknaitzky, Johannesburg, appeared on behalf of the Church of Scientology in South Africa (Pty.) Ltd. At the opening of the third meeting of the Commission held at Durban on the twenty-seventh day of May, 1969, Mr. Mentz announced that henceforth he alone, instructed as afore-said, would appear on behalf of the said Church of Scientology in South Africa (Pty.) Ltd. With the exception of the thirteenth day of October, 1969, on which date Mr. V.T. Pienaar, of the firm of Attorneys of Messrs. Sloot, Broido, Hesselson and Liknaitzky, Johannesburg, appeared on behalf of the Church of Scientology in South Africa (Pty.) Ltd., the valued

assistance of Mr. Mentz (upon whom the status of S.C. was conferred during November, 1969) was available to the Commission throughout until all the evidence was concluded and written addresses and representations were submitted to the Commission on the 20th day of January, 1971.

3.5. On the 27th November, 1969, the firm of Attorneys abovementioned advised the Commission that its mandate to represent the said Church of Scientology in South Africa (Pty.) Ltd. before the Commission had been terminated by its client and that in future Messrs. Couzyn, Hertzog and Horak, Attorneys of Pretoria would represent the said Church of Scientology in South Africa (Pty.) Ltd. before the Commission. Mr. Mentz, S.C., duly instructed by the lastmentioned firm continued to appear on behalf of the Church of Scientology in South Africa (Pty.) Ltd.

3.6. Pursuant to a decision of the Commission representations were made to the Honourable the Minister of Health for the designation of an officer to assist the Commission in the presentation of evidence to it. As a result of such representations arrangements were made to place at the disposal of the Commission the services of the then Deputy Attorney-General of the Orange Free State and the present Attorney-General of the Eastern Cape, Mr. E.O.K. Harwood, S.C., whose valued assistance was available to the Commission from the sixteenth day of May, 1969, until all the evidence was concluded and addresses and representations were submitted to the Commission on the 9th day of December, 1970.

3.7. The Commission caused the following press statements, dated the fifth and twentieth days of May, 1969, to be widely published:

"PRESS STATEMENT ON:
COMMISSION OF ENQUIRY INTO SCIENTOLOGY

5th May, 1969.

According to proclamation in Government Gazette no. 2351 of the the 11th April, 1969, the above Commission has been appointed by the State President to enquire into and report on -

- (1) the aims and objects of Scientology and to determine whether the organisation as such is in a position and capable to achieve such objects;
- (2) the methods, processes, practices, techniques and principles of treatment which are applied to achieve the objects envisaged;
- (3) the nature and the amount of remuneration which is charged or received by persons who are associated with the practice of this cult;
- (4) the manner and methods by which this money is collected;
- (5) the type of behavioural deviations and illnesses to which the practitioners give attention;
- (6) the manner in which Scientology is advertised;

- (7) the possible beneficial or harmful effects of the processes;
- (8) the influencing of persons under 16 years and the legal considerations regarding the approval of parents that their children be involved; and
- (9) any other aspects concerning Scientology which the Commission may deem necessary.

At its first meeting on the 28th April, 1969, the Commission resolved to give all persons and organizations the opportunity to present evidence. For that purpose the undermentioned places will be visited by the Commission on the dates indicated.

All persons and organizations intending to present oral evidence are invited to write to the Secretary of the Commission, Private Bag 88, Pretoria and submit a resumé of the evidence which will be presented under all (or any one of) the items of Terms of Reference of the Commission, which should reach the Secretary not later than the date shown opposite each place.

Evidence will be heard in Committee.

<u>Place</u>	<u>Date of visit</u>	<u>Last date on which Resumé should reach the Secretary</u>
Durban	27, 28 and 29 May, 1969	<u>14th May, 1969</u>
Johannesburg	9, 10 and 11 June, 1969	<u>24th May, 1969</u>
Cape Town	17, 18 and 19th June, 1969	<u>2nd June, 1969</u>
Port Elizabeth	29, 30 and 31 July, 1969	<u>21st June, 1969</u>
East London	9th September, 1969	<u>16th August, 1969</u>
Bloemfontein	16th September, 1969	<u>23rd August, 1969</u>
Kimberley	17th September, 1969	<u>23rd August, 1969</u>
Pretoria	6, 7, 8 and 9 October, 1969	<u>20th September, 1969"</u>

"PRESS STATEMENT ON:
COMMISSION OF ENQUIRY INTO SCIENTOLOGY.

20th May, 1969

At a meeting held on the 19th May, 1969, the Commission of Enquiry into Scientology decided that it will receive evidence by means of Memoranda, letters and verbal evidence.

All evidence heard by the Commission will be heard in public except where the Chairman otherwise decides in terms of Section 4 of the Commissions Act No. 8 of 1947.

The reasonable request of persons who express the wish to testify in camera and who desire their identity not to be disclosed will be fully

respected by the Commission in suitable cases.

Where necessary the Commission will fully protect witnesses who fear victimisation of any kind.

All persons or bodies who so desire will be allowed to be legally represented before the Commission.

Mr. E.O.K. Harwood S.C. has been designated to assist the Commission in the presentation of evidence and should be approached through the Secretary of the Commission at Private Bag 88, Pretoria, by all persons and bodies desirous of presenting information to the Commission."

3.8. Apart from the invitation to present evidence as indicated in the above Press Statements, the following bodies were approached to present evidence to the Commission:

- (i) The South African Medical and Dental Council.
- (ii) The South African Medical Association, particularly the Psychiatric Group.
- (iii) The South African Psychological Association.
- (iv) "Die Nederduitse Gereformeerde Kerk".
- (v) "Die Gereformeerde Kerk in Suid-Afrika".
- (vi) "Die Nederduitsch Hervormde Kerk van Afrika".
- (vii) "Die Apostoliese Geloofsending van Suid-Afrika".
- (viii) The Methodist Church of South Africa.
- (ix) The Church of the Province of South Africa. (Anglican).
- (x) The Roman Catholic Church.
- (xi) The Presbyterian Church of Southern Africa.

3.9. All the bodies mentioned in the preceding paragraph, except "Die Apostoliese Geloofsending van Suid-Afrika" and the Presbyterian Church of Southern Africa responded by submitting memoranda. In addition the following bodies presented viva voce evidence through duly authorised representatives:

- (i) The South African Medical Association - Psychiatric Group.
- (ii) The South African Psychological Association.
- (iii) "Die Nederduitsch Hervormde Kerk van Afrika".
- (iv) "Die Nederduitse Gereformeerde Kerk".

3.10. Hearings for the purpose of receiving oral evidence were arranged and thereafter held at the undermentioned places on the dates indicated:

<u>Place</u>	<u>Dates</u>
Pretoria	19.5.1969; 6 - 9.10.1969; 14 - 16.10.1969; 8 - 9.12.1969; 27.4.1970 - 6.5.1970; 11 - 13.5.1970; 29.5.1970 - 4.6.1970
Durban	27 - 29.5.1969; 20 - 22.10.1969
Johannesburg	9 - 11.6.1969; 13 - 17.10.1969
Cape Town	17 - 19.6.1969; 10 - 14.11.1969; 16.2.1970
Port Elizabeth	29 - 30.7.1969; 2.12.1970
Grahamstown	1.8.1969
East London	9 - 10.9.1969
Bloemfontein	16 - 17.9.1969

As no evidence was tendered from persons living at or near Kimberley, the Commission did not meet at that centre.

3.11. It was found necessary to delegate specified aspects of the terms of reference, including the study of specific publications, to individual members of the Commission for preferential attention. In due course the entire Commission considered and approved the final form of the individual suggestions and recommendations made by the members to whom specific tasks were delegated.

3.12. A verbatim record of oral evidence was kept by making use of a professional stenograph service. The service was also used when evidence was discussed by members, proposals considered and decisions and resolutions taken in connection with the preparation of the Report. This service contributed much in facilitating and expediting the task of the Commission.

3.13. Save as set out in paragraph 3.14 and on occasions when five witnesses testified after all persons other than the members of the Commission, the various legal representatives, the Secretary and recording staff were excluded, all the sittings of the Commission for the purpose of receiving oral evidence were open to the public and all the evidence and addresses were heard in public. Final submissions by Mr. Harwood and Mr. Mentz were submitted in writing.

3.14. Apart from the hearings set out above the Commission in the presence of its Secretary, and where required also the recording staff, further met for the purpose of deliberating in respect of its terms of reference.

3.15. The following are particulars of the meetings held by the Commission:

<u>Place</u>	<u>Number of meetings</u>	<u>Number of sitting days</u>
Pretoria	11	38
Durban	2	6
Johannesburg	2	7
Cape Town	4	9
Port Elizabeth (including Grahamstown)	2	5
East London	1	2
Bloemfontein	1	2

3.16. As is to be expected in the case of a Commission as large as the present one, every member of the Commission could not attend at each of the many meetings which were held. However, the attendance at meetings was in the main regular. On the occasions when individual members were absent this was due either to ill health or to circumstances beyond the control of the members in question. It is recorded that the wholehearted co-operation of the Judge President of the Eastern Cape Division of the Supreme Court made it possible for the Chairman to be present and to preside at every meeting of the Commission.

3.17. The press was allowed access to all public sessions of the Commission. No restriction was placed on the right of the press to report proceedings at the public sessions. In certain exceptional cases the Chairman of the Commission requested the press not to publish the names of certain witnesses or persons. The Commission desires to place on record its appreciation of the manner in which the press co-operated with it at all times.

CHAPTER 4

SCIENTOLOGY: ITS NATURE, ITS FOUNDER AND ITS ORGANIZATION.

The term Scientology.

4.1. Scientology is -

"a word which has recently been invented. It finds no place in the English dictionaries."¹

The word unquestionably has been coined by Mr. Lafayette Ronald Hubbard, the man who claims to be the founder or discoverer of the system known by the name. He derived the word from the Latin word Scio and the Greek word Logos.

"The term SCIENTOLOGY is taken from the Latin word SCIO (knowing in the fullest meaning of the word) and the Greek word LOGOS (to study)."^{2a}

"Scientology was discovered (found) not invented (created). It was organized by L. Ron Hubbard, an American, who has many degrees and is very skilled by reason of study."^{2b}

4.2. According to the dictionary of Scientology, published under the authority of Mr. Hubbard, it is -

"An applied philosophy dealing with the study of knowledge, which, through the application of its technology can bring about desirable changes in the conditions of life."³

4.3. During 1969 the word religious was introduced into the definition by inserting it between the words applied and philosophy.^{*}

4.4. In the Memorandum of Association of Hubbard Scientology Organisations in South Africa (Pty.) Ltd., the term is defined in the first "objects" clause as follows:

"Scientology is an organized body of Scientific research knowledge concerning life, life sources and the mind and includes practices that improve the intelligence, state and conduct of persons as developed by Lafayette Ronald Hubbard."⁴

¹Lord Denning in Schmidt and another v. Secretary of State for Home Affairs, (1969) 2 Ch. 149 at 167.

²Hubbard L. Ron: Scientology: The Fundamentals of Thought. Foundry Press, Ltd., Midland Road, Bedford, England. (Copyright 1965), a) p. 9; b) p. 11 (Editors Note).

³Hubbard L. Ron: Scientology Abridged Dictionary. Papercraft Litho Limited, Hayes, Middlesex, England. (1967), p. 31.

⁴Memorandum of Association of Hubbard Scientology Organisations in South Africa (Pty.) Ltd. Registered under the Companies Act 1926, as No. 657422. Para. 3. Objects Clause (1), p. 2.

^{*}The Auditor No. 49 World Wide. (Copyright 1969).

4.5. The aims and objects of Scientology and its relationship to Dianetics is discussed in Chapter 5.

The Founder.

4.6. In the absence of direct evidence, the biographical detail concerning Mr. Hubbard set out in (a), (c), (d) and (e) hereunder is reproduced in summarised form but without change of language or phraseology from some of Mr. Hubbard's own publications and those of his organizations:

- (a) He was born on the 13th March, 1911, in Tilden, Nebraska, United States of America. He was the only child of Commander H.R. Hubbard, U.S.N., and Dora May Hubbard. He was raised on his grandfather's cattle ranch in Montana. It has often been stated of Hubbard that "he could ride before he could walk." At the age of ten he rejoined his father and mother. At the age of fourteen, his father's duties took the family to the Far East where the young Hubbard travelled extensively in China, throughout Asia and India. In Northern China and India he became intensely curious about the composition and destiny of man, and studied on the one hand with Lama priests, and made himself agreeable on the other to war-like people by his ability to ride.

At the age of nineteen, Mr. Hubbard commenced study at the University of Washington D.C. where he graduated in Mathematics and Engineering from Columbia College. He also attended the Princeton University and obtained a degree of Ph.D. from the Sequoia University.

- (b) The Commission is aware of allegations which have from time to time been made that Mr. Hubbard's claims that he holds degrees are false. On the evidence adduced to it, the Commission is unable to verify the accuracy of the claim, but records that according to uncertified copies of documents submitted to it (which documents include a photo-copy of a certificate which purports to emanate from Sequoia University) the degree of Doctor of Philosophy, Honoris Causa, was conferred on Mr. Hubbard by the said University on 10th February, 1953. The following statement is made:

"You often hear slurs on LRH 'lack of degrees'.

LRH was trained in mathematics and science at George Washington University, in government at Princeton and was given his doctor of philosophy degree by Sequoia

University in California. But there are no degrees or courses given in Universities for the subjects he researches. He does not practice in any field requiring a degree. He does not need or want degrees, but even so he has them."¹

(c) Pre-war Period.

His first action on leaving college was to blow off steam by leading an expedition into Central America. In the next few years, he headed three, all of them undertaken in order to study savage peoples and cultures to provide fodder for his articles and stories. Between 1931 and 1941 he visited many barbaric cultures and yet found time to write seven million words of published fact and fiction.

Having first become interested in Asia, in the mind, and in man, he multiplied this interest with his investigations of savage peoples, and by 1938 wrote a never-published work called by the code name "Excalibur", on the basic principles of human existence.

By 1936 he had become a member of the Explorer's Club in New York City, and until this day, this is his permanent address.

He has written in addition to travel articles, western, science fiction, and adventure stories, and is still one of the better known science fiction writers. He is called in this field by many the "H.G. Wells of America". He was first called to Hollywood to write a script for a motion picture in 1936, and since that time has done considerable work in this direction.

(d) War Service.

Commissioned before the war in 1941, by the United States Navy, he was ordered to the Phillipines at the outbreak of war in the United States and was flown home in the late spring of 1942 in the Secretary of the Navy's private plane as the first United States returned casualty from the Far East.

As a yachtsman, he had considerable sea experience, and the scarcity of officers and the frequency of torpedoings were such that without rest, he was ordered at once to the command

¹HCO WW Staff for L. Ron Hubbard. HCO Information Letter. Essential Information every Scientologist should know. November 24, 1963, p. 1.

of the former British corvette, the Mist, and saw service for the remainder of that year, serving with British and American anti-submarine war vessels in the North Atlantic. He rose to command a squadron. In 1943 he saw duty in the North Pacific.

(e) Post War.

In 1950 Mr. Hubbard supposed he had studied man enough and had written about man enough to write a book about him as such, stressing what made him "tick".

Although he had early written monographs such as Man Under Stress, and a Description of Mental Workings, from the viewpoint of the physicist and anthropologist, his 1950 work was for popular consumption, written at the behest of a psychiatric textbook publisher. It's name was Dianetics: The Modern Science of Mental Health.

Because of the public's interest in the book, several connections of the publisher organized a company to serve the communication lines it has created. They formed the Hubbard Dianetic Research Foundation of Elizabeth, New Jersey, and to give it the stamp of approval, made Mr. Hubbard a director.

There are two such official organizations today and these are the Hubbard Association of Scientologists International of the United States and Great Britain, and the original Hubbard Dianetic Research Foundation.

Mr. Hubbard still thinks of himself as a writer and a lecturer, not a psychotherapist. His role as he sees it is to give people what he knows about mind and life, and let them use it for the benefit of mankind if they wish. Concerning sudden recoveries from illness, Mr. Hubbard said: "I saw miracles in India and China done by holy men, but long association with them convinced me that they did not know entirely how they did it. I set out to find out from nuclear physics a knowledge of the physical universe, things lacking entirely in Asian philosophy. I made a few discoveries and we have been applying them. I believe any student given a similar background could have done the same thing. I just happened along at the right cross-roads."¹

¹Staff, Hubbard Association of Scientologists International. Certainty. Monthly Publication of Scientology. Volume Three. Number Two. The Foundry Press Ltd., Bedford, England, p. 7.

(f) Character Assessments of Mr. Hubbard.

Witnesses who testified before the Commission gave the following evidence:

- (i) "He was a dynamic man with a lot of presence, quite a large man, and I found the only thing that was in his favour, was, he had a great deal of presence, but he is a man who must be obeyed at all costs ... I have seen him go up and down a passageway yelling and ranting and banging on the walls, and tearing up a carpet because he was disobeyed. This was at Saint Hill ... he is an impressive speaker. Very impressive speaker ... Well, he doesn't mix at all. He has no outside interests. He lived entirely inside his Saint Hill mansion. He won't accept telephone calls and he won't accept callers. You have got to come through a busload this and this and this; he won't accept a registered letter. He is very difficult to get to see. You could see the Pope much easier than you could see Ron Hubbard. He would appear for his lecture you know, swoop down and into his pulpit. He was always very elevated when he gave his lectures, deliver his lecture, and disappear again. He was not a man who mixed much amongst his students. And he was really very inaccessible and anything but what he claimed to be."^{1a}
- (ii) "... I didn't know whether he had set himself up as a Messiah or whether the Scientologists had set him up as a Messiah or some sort of god or something and I was pleasantly surprised to find that he was completely human ... Made of ordinary flesh and blood, a very big man, flamboyant sort of Texan - slight Texas American accent ... bright. Very much alive and all there."^{1b}
- (iii) "He is a big man, red hair, he speaks slowly, a compulsive smoker, a compulsive Coca-Cola drinker, and what shall I say - at a distance, observing this, very aware of his importance. We had to clap when he came in to sit down and everything had to be quiet, the doors closed, then he commenced to speak, and such controls which were a sort of mark of respect, I suppose. And he read with great glee the telegrams and so forth of congratulations which came from various countries, congratulating him on his new techniques - 'Good old Ron has done it again' - this sort of thing. This gave me the impression

¹Record of Evidence: a) Vol. 5, pp. 77-78 - Mrs. M.J. Nicholson.
b) Vol. 27, p. 33 - Mr. P. van Niekerk.

that possibly he liked this admiration, he was conscious of his position. He wasn't easily tolerant of the environment, the environment had to be very quiet."¹

The Organization of the Scientology Movement.

4.7. The Scientology organization is encountered in several countries of the world. The world headquarters for the organization is the Hubbard College of Scientology, Saint Hill Manor, East Grinstead, Sussex, England. The Scientology movement has been active in South Africa since the middle 1950's. In September 1955 Dr. Jack Horner arrived in Johannesburg to conduct the first Advanced Clinical Course in South Africa.* At present there are Orgs^o in Johannesburg, Cape Town, Durban, Pretoria and Port Elizabeth. Scientology is also actively propagated in other centres e.g. East London and Bloemfontein. The Commission has not been able to ascertain the exact number of members of Scientology in South Africa, but the figure is put at 25,000 by Mr. Gaiman.**a This figure is probably the number of names on the South African mailing list and not an indication of true membership. As at December 1971 there were a total number of 3,107 Clears in the entire world.*** Bearing in mind that the state of Clear is one of the objectives of all true scientologists and that Mr. Hubbard claims that the precision of his technology has made it a distinctly attainable state, it is quite impossible to regard Mr. Gaiman's estimate as anything but a highly exaggerated one.

4.8. The most constant characteristic of the Scientology movement over the years has been continual change. The first period - the 1950's to early 1960's - was largely devoted to experimentation, research and expansion. All the basic books on Scientology and Dianetics were published during these years e.g. Dianetics: The Modern Science of Mental Health, Science of Survival, Creation of Human Ability, Scientology: The Fundamentals of Thought, Scientology 8-80, Fundamentals of Scientology, Dianetics: The Evolution of a Science, Scientology: Its Contribution to Knowledge and The Book of Ceremonies. Later publications on the subject contain very little new subject matter.

4.9. During this period the teaching activities of the organization were still in a fluid state. The various grades now instituted were not yet worked out, with the result that such courses as were taken (e.g. to attain the state of Clear) later had to be revised.**b The administration with its manifold ramifications^o was being built up, and individual

¹Record of Evidence, Vol. 19, p. 22 - Mr. W.J. Botha.

*Horner J.F. : Fundamentals of Scientology.

**Record of Evidence: a) Vol. 51b, p. 122 - Mr. D.B. Gaiman.
b) Vol. 5, p. 20 - Mrs. M.J. Nicholson.

***The Auditor No. 70 World Wide, p. 8.

^oThe term used by scientologists for organizations.

^oInfra paragraph 4.30.

initiative was given a great deal of scope. There were, for example, co-auditing sessions in which "Students audit students under supervision and with coaching from an experienced and veteran instructor, and in some cases from L. Ron Hubbard."¹ It must be noted that at that stage such veteran instructors could at most have had five years experience. Extensive use was also made of so-called field auditors whose main function was to propagate Scientology and canvass new members. How this should be done is explained in an HCO Bulletin. It stresses the importance of personal contact and gives detailed advice on how to spread Scientology by means of casual contact, newspaper advertisements, addressing and co-operating with groups. The final word of advice is: "Don't try to explain. Penetrate. Don't try to overwhelm. Penetrate."² At this time individual scientologists were also permitted to set up private Scientology practice.*

4.10. By 1961 the organization was working on a fixed pattern as is evident from the following:

"There are now two types of Scientology Organizations.

One is the large Central Organization as represented by Washington, Los Angeles, London, Melbourne, Capetown and Auckland.

The other is the City Office as represented by Sydney, Perth, Durban, Jo'burg, Port Elizabeth, New York, Detroit, Twin Cities, San Diago, etc.

Fundamentals

Fundamentally, a City Office evolves much as a large Central Organization did.

A City Office at first cannot use or afford the extensive pattern of a Central Organization and still remain solvent.

There is a make-break point above which one can afford the six department system and below which one has to 'cope'. This is at a minimum at £400 per week income or \$1200. Until one routinely has that, one cannot do otherwise than 'cope'.

A City Office is at its beginning characterized by the fact that everyone on staff wears all the hats.[♠] There is no individuation of departments. Later some semi-individuation can take place. This comes in as income grows.

¹Hubbard L. Ron; Sanborn John: The Co-Auditor's Manual of Scientology. The Manney Company, Texas, United States of America. (Copyright 1955), p. 10.

²Hubbard L. Ron: HCO Bulletin of September 15th, 1959. Dissemination Tips. Hubbard Communications Office, Cape Town, Republic of South Africa.

*Record of Evidence, Vol. 21 - Mr. W.J. Botha.

[♠]Hat: A slang term used by scientologists for the title and work of a post in a Scientology Organization.

Even if all the titles are worn, the departments do not exist in fact and a condition can arise where people try to be Dept heads when they are really just sweeping floors.

In a City Office at first one cannot afford to employ Administrative staff who only Administer. The first break-out of this is hiring a receptionist.

A City Office is composed almost entirely of technical personnel who while working at technical activities (teaching, processing) somehow handle Administration.

A City Office invoices everything received, banks it all and pays all its salaries and bills by cheque. That is the lowest rung of an Accts Dept. Probably the Assn. Sec. in a City Office does this. The records are kept no further and someday get audited.

The fundamental action of a City Office is technical service.

A Running City Office

A City Office could be said to be running when it is receiving income for its support. This is paramount above posts and patterns.

An Established City Office

A City Office which is well established may have seven or eight people on staff.

Almost all of these people render at least some technical service except reception. For example:

Assn. Sec. is Promotion, also Interview Registrar, Dir. Accts and Purchasing.

D of P is a Registrar, does all Letter Registration and Invoicing.

Dir. Mat. keeps the place clean, does Address and Mail.

D of T teaches all students all classes.

PE Director handles PE and Co-audit both (staggered nights).

Any additional personnel are staff auditors.

A crew such as the above (such as HASI^δ London, 1956) can actually make £500 or \$1 500 a week using only five rooms and this small staff.

Now very little Admin is expected of these people. The whole of Admin is a weekly financial breakdown for the unit and Adcomm reports, pc^{δδ} graphs and auditors reports, student training reports and local mailings.

Nobody expects OIC boards to be kept or long winded reports to be made.

^δHASI: The abbreviation of Hubbard Association of Scientologists International.

^{δδ}Pc: The abbreviation of preclear.

The Test Line

To an established City Office, already doing well, a Test Line may be added providing it requires only the services of two people - one as Test in Charge, the other as Test Marking, Evaluation and Test Mailing.

If the PE Director is the best control person in the Org, the test line would then have a hope of paying off very well.

A test line should probably not be put into a City Organization which is not yet an established office.

HCO¹ Office

A City Office has an HCO Area Office.

The actions and duties of this office are covered by HCO Policy Letters.

But in a City Office there is an added action for the HCO Area Sec. She may or may not have a communicator, depending on the size of the 5%. But the HCO Area Sec in a City Office assumes the HCO Continental Hat for Broad Dissemination in that area.

The HCO Area of a City Office must think about, handle and bring off special events.

These consist of Free Open Evenings, Tape Plays, Junior Congresses, Meetings for Field Auditors in the area and any special activity calculated to interest people in Scientology in that area.

Summary

A City Office, well-handled can grow to become a Central Organization with a Six Department System. But its income must rise above £500 a week or \$1500 before it starts adding anything but technical personnel."¹

This Policy Letter was re-issued under a Policy Letter of the 30th October, 1963 - Concerning City Offices. Policy Letters of the 9th April, 1961 - City Offices Successful Patterns - the 2nd May 1961 - Procedure on setting up city offices - and the 11th May, 1961 - City Offices - were also re-issued under the Policy Letter of the 30th October 1963.

4.11. Mr. Hubbard remarks:

"As I had no legal control over these Orgs. and as (especially the first Los Angeles Dianetic Org) the staffs elected their own heads (a fatal error) and as security was zero-minus there is little to be learned from them of a positive nature. Negative lessons consisted of:

¹Hubbard L. Ron: HCO Policy Letter of Feb. 21, '61. Pattern for City Offices. Hubbard Communications Office, East Grinstead, Sussex, England, pp. 1-2.

²HCO: The abbreviation of Hubbard Communications Office.

1. I keep control of the Orgs.
2. No heads of Orgs. may be elected.
3. Security is vital.
4. Press must be avoided.
5. Vested interests first try to capture an Org., then try to invalidate me to the public, then try to infiltrate.
6. Finance must remain for Scientology, not for private profit.

These were bitter lessons and have determined our pattern of organization from the moment in 1952 that I managed to regain control and put a gradual end to the various evils which began with the pre-Book One attacks on Dianetics by an aberrated society."¹

It is interesting to note that there were further trials for Mr. Hubbard as the following indicates:

"JOHANNESBURG"

During October '62, it was brought to my attention by HCO World Wide executives that the Central Organization in Johannesburg was refusing to report or answer up on despatches.

An investigation has subsequently demonstrated that ... the organization had quietly, without advices elsewhere, slipped about R24,000 in the red. Upwards of R18,000 of this did not belong to the Johannesburg organization but had been taken from HCO WW.² All reports to hand at HCO WW during the past six months however, are full of phrases like, 'we are doing fine', 'all is well', etc.

While money is not a prime consideration in Scientology, abuse or lack of it by an organization can destroy a dissemination point."²

4.12. A general tightening up of control and discipline became noticeable. This is reflected by the issue of a series of Policy Letters viz. -

The Fair Game Law, dated 1.3.1965
 Justice: Offences and Penalties, dated 7.3.1965
 Ethics: Review, dated 29.4.1965
 Ethics Chits, dated 1.7.1965
 Suppressive Persons, dated 7.8.1965
 Suppressive Acts, dated 23.12.1965
 Public Investigation Section, dated 17.2.1966.

¹Hubbard L. Ron: HCO Policy Letter of April 9, 1961. City Offices Successful Patterns. Hubbard Communications Office, East Grinstead, Sussex, England, p. 3.

²Hubbard L. Ron: HCO Information Letter of October 22, 1962. Johannesburg. Hubbard Communications Office, East Grinstead, Sussex, England, p. 1.

²WW: The abbreviation of World Wide.

In addition the private practice of Scientology was discontinued,* and internal control became more stringent. Duties were precisely defined.

"HATS, THE REASON FOR

HAT:- Slang for the title and work of a post in an org. Taken from the fact that in many professions such as railroading the type of hat worn is the badge of the job.

Organization consists of certain people doing certain jobs.

Disorganization consists of each person wearing all hats regardless of assignment.

In a smooth organization that runs well and succeeds EACH PERSON WEARS HIS OWN ASSIGNED HAT.

When a person has a job that belongs to another hat than his own, he passes the job to the other hat.

Each staff member is a specialist. He specialises in his own hat."¹

4.13. A close check was kept on productivity and disciplinary measures were instituted to ensure that everyone was on the job.**

4.14. That these and other policies emanated directly from Mr. Hubbard and were required to be enforced was made clear by a witness who worked for a time as Mr. Hubbard's personal communique at Saint Hill Manor, East Grinstead, Sussex, England, in 1966.**

4.15. Another change of direction for Scientology is indicated by the following:

"It is of interest to all organizations that all Scientology incorporations are religious in nature.

...

For information of the London and Commonwealth offices, they will soon be transferred to Church Status when the Founding Church of Washington DC is given full tax exemption, and HASI Ltd. and HCO Ltd. shares will be converted to equally valuable Church certificates.

Scientology 1970 is being planned on a religious organization basis throughout the world."²

4.16. During 1968 Mr. Callaghan, the British Home Secretary, took a decision which prohibited Mr. Hubbard from re-entering Great Britain.

¹Hubbard L. Ron: HCO Policy Letter, 1 July 1965 (Issue III). All Divisions. Hats, The Reason for. Hubbard Communications Office, East Grinstead, Sussex, England.

²Hubbard L. Ron: HCO Policy Letter of October 29, 1962. Religion. Hubbard Communications Office, East Grinstead, Sussex, England.

* Hubbard L. Ron: HCO Policy Letter dated May 9, AD.15. (1965). Field Auditors become Staff.

** Record of Evidence: Vol. 4, p. 49 and p. 54 ff - Mr. G.P. McNamee.

4.17. On July 25th, 1968, the British Minister of Health made a statement in the British House of Commons to the effect that the Government satisfied itself that Scientology is socially harmful. He announced that the following steps would be taken with immediate effect:

- "(a) The Hubbard College of Scientology, and all other scientology establishments, will no longer be accepted as educational establishments for the purposes of Home Office policy on the admission and subsequent control of foreign nationals;
- (b) Foreign nationals arriving at United Kingdom ports who intend to proceed to scientology establishments will no longer be eligible for admission as students;
- (c) Foreign nationals who are already in the United Kingdom, for example as visitors, will not be granted student status for the purpose of attending a scientology establishment;
- (d) Foreign nationals already in the United Kingdom for study at a scientology establishment will not be granted extensions of stay to continue these studies;
- (e) Work permits and employment vouchers will not be issued to foreign nationals (or Commonwealth citizens) for work at a scientology establishment;
- (f) Work permits already issued to foreign nationals for work at a Scientology establishment will not be extended."¹

4.18. The action referred to in the preceding two paragraphs appear to have led to variations in the organization, practice and teaching of Scientology.

- (a) Mr. Hubbard established a Scientology sea organization on a sea-faring vessel, the Apollo, which seems to be the headquarters of that organization.
- (b) The lessened effectiveness of Saint Hill as the main educational centre for Scientology throughout the world led to the establishment of similar colleges in Denmark and California.

4.19. Mr. Hubbard, his present wife and their children now appear to spend most of their time on the Apollo. Indeed Mr. Hubbard's daughter, Diana, was married aboard the vessel on the 24th March, 1971.*

¹Hansard (British) No. 1459/1967/68. Columns 189-191. House of Commons 25th July, 1968.

*The Auditor No. 63 World Wide.

4.20. Mr. D.B. Gaiman, the Deputy Guardian of the Church of Scientology World Wide, told the Commission in evidence that it is a falsehood to say at the present time, as some persons have at times suggested, that Mr. Hubbard controls the Church of Scientology organization throughout the world and is in fact the managing director. He referred the Commission to a policy letter which deals with the present position of Mr. Hubbard as follows:

"FOUNDER"

In that new boards of directors are being elected for the various corporations and their branches, I am resigning the title of Executive Director and in accordance with a resolution of the general meeting of charter members am being given the title of 'Founder' instead.

Hereinafter all SecEds will be signed for L. Ron Hubbard, Founder, as the name is now owned by the corporation.

The 'Office of LRH' remains as before. The designation SecEds does not change.

All Org Boards should change the top line Executive Director to 'Founder' in letters of similar size.

None of this changes various communication lines, but Policy Letters are hereafter to be accepted or nullified by Boards of Directors in their regular meetings.

I have not for a long while received pay from any organisation and my services are wholly volunteer.

The name Hubbard has been purchased by the organisations.

There are considerable outstanding sums loaned by me to orgs or owed to me by orgs and these should be paid as feasible, carrying me as a creditor in Disbursement Files.

I have worked long to stabilize and expand orgs and to complete technology and policies and am resigning on a high statistic.

I am still available for consultation and for signature, the signature being purchased by the orgs.

My Office of LRH as Founder remains mine as the public demonstrably stays away from orgs that do not bear the name 'L. Ron Hubbard' and I do not wish to damage their 'traffic' volume.

This is not a retirement but is a resignation from all director posts and the conducting of organisations by myself.

Organisations have now proven they can manage themselves and with mainly Clears in charge should come to no grief.

This affects all corporate structures in that I am not now a board member.

Bank accounts need no longer bear my signature but as they are so numerous and the task of changing them so great, I leave this to the new Boards to accomplish when they can.

I would appreciate the new boards holding early meetings to review or accept policy and bank mandates as soon as possible as I wish to remain available to answer any questions.

On specific request, as a writer, I will write books on Scientology, its organisation, and will write HCO B's and Policy Letters as requested. This is my writer hat.

L. RON HUBBARD."¹

4.21. The Commission is, the above policy letter notwithstanding, convinced that Mr. Hubbard's influence in the general structure and organization of the Scientology movement is still considerable and decisive. It is significant that the advertisement of the Sea Org bears the heading: "The Sea Org - Ron needs you now!"², and that the Sea Org is represented as the Training centre for the advanced OT grades especially with a view to posts in Africa.

4.22. A Flag Order outlines special functions of Sea Org officers as follows:

"The Sea Org sends its officers to individual orgs with unlimited powers to handle

- a. Ethics
- b. Tech
- c. Admin.

A general Sea Org Mission handles all three.

...

Controlling the upper end of the Bridge and having so many Class VI and Class VII's and OT^ø Grade Vs and OT Grade VI personnel, the technical level of the Sea Org is very high.

...

The confront and organizational ability of Sea Org personnel is high above that of purely admin personnel.

Such activities give a strong base for Sea Org pre-dominance.

...

¹Hubbard L. Ron: HCO Policy Letter of 1 September 1966. Hubbard Communications Office, East Grinstead, Sussex, England.

²Sea Org Recruitment Officer. Handbill. Church of Scientology in South Africa (Pty.) Ltd., Johannesburg, South Africa.

^øOT: The abbreviation of Operating Thetan.

The Sea Org has an area of public or political control based on

- A. ETHICS ACTION
- B. PEACE
- C. FINANCE AND ADMIN.

The above are the basic elements in Sea Org planning for use in future activities and for use by orgs in coordinating with the Sea Org."¹

4.23. That Mr. Hubbard is by no means a passive member of the Sea Org is confirmed by the evidence of Mr. Gaiman, who said that Mr. Hubbard trains scientologists who go to the Sea Org.*

4.24. As from July, 1970, a Flag Executive Briefing Course has been available aboard the Flagship Apollo.**

4.25. The St. Hill Special Briefing Course at the Advanced Organisation St. Hill Denmark (SHSBC at AOSHDK) caters for the training needs of scientologists from all of Europe and South Africa.**

4.26. On the 31st August, 1965, a company -

Hasi (Proprietary) Ltd.,

was incorporated under the Companies Act No. 46 of 1926, as amended, with registered office situate in the Transvaal and with a share capital of R10,00 divided into ten shares of R1,00 each. The name of the company was changed to -

Hubbard Scientology Organisations in South Africa (Pty.) Ltd.

pursuant to a special resolution dated 23rd December, 1966. This change was registered by the Registrar of Companies on the 23rd January, 1967. The share capital was increased to R100,00 by special resolution dated 5th December, 1967.***

"The Objects for which the Company is established are:

- (1) To conduct and carry on any and all kinds of scientific research especially with reference to the human mind, spirit and soul in mental psychosomatic and allied fields and the grounds and processes of human knowledge, and to apply that knowledge; to further the dissemination and advancement of knowledge of all kinds and in particular of the human mind and the functioning thereof; and in particular to achieve such objects by the means and in accordance with the principles of the

¹Hubbard L. Ron: HCO Policy Letter of 8 February 1968. Issue II. Sea Org Zones of Planning. Hubbard Communications Office, East Grinstead, Sussex, England.

*Record of Evidence, Vol. 50b, p. 83 - Mr. D.B. Gaiman.

**The Auditor No. 64 World Wide.

***Memorandum of Association of Hubbard Scientology Organization in South Africa (Pty.) Ltd. Registered under Companies Act 1926, as No. 657422.

science known as Scientology developed by Lafayette Ronald Hubbard, and outlined in his work 'Scientology 8-8008' and in other works by him.

'Scientology is an organized body of Scientific research knowledge concerning life, life sources and the mind and includes practices that improve the intelligence, state and conduct of persons as developed by Lafayette Ronald Hubbard'.

- (2) To conduct, establish and support schools, classes and lectures and to employ and train persons to teach and conduct the same.
- (3) To conduct guidance centres or clinics to make the data and technology of Dianetics and Scientology available to individuals and groups.
- (4) To produce, print, publish, sell, circulate and distribute gratuitously or otherwise, films, books, pamphlets, periodicals and literature of all descriptions and to exchange educational material with other kindred organisations and in particular with Hubbard Association of Scientologists.
- (5) To receive subscriptions, donations and legacies for the purposes of applying the same to or for any of the objects of the Company and to apply the same accordingly.
- (6) To prosecute and execute directly or by contributions or other assistance any such or any other works, undertakings, projects or enterprises in which, or for the prosecution whereof, or on the security whereof, or of any profits or emoluments derivable therefrom, the Company shall have invested money, embarked capital, or engaged its credit.
- (7) To purchase and hold for investment or otherwise acquire for investment property and rights in shares, stocks, bonds, debentures, scrip, securities, units, bills of exchange, promissory notes, negotiable or transferable instruments, contracts and obligations of any description.
- (8) To purchase or otherwise acquire immovable properties, particularly with a view to deriving rent or other income therefrom; to improve the income earning capacity of such properties by erecting, constructing, altering or repairing buildings or other erections and constructions thereon; to lease such properties to tenants; to sell such properties and to utilise the proceeds in the acquisition of other properties; and to exchange such properties for other properties.
- (9) To acquire any such property or rights by original subscription, tender, purchase, participation, exchange or otherwise; to underwrite or subscribe

for the same conditionally or otherwise; to guarantee the subscription or underwriting thereof with a view to investment and to vary, realise or otherwise deal with the investments of the Company by sale, exchange or otherwise.

- (10) To invest and deal with the monies of the Company (whether belonging to it in its own right or held in its capacity as a Trustee) in such manner and on such security as may from time to time be determined and in particular on the security of the mortgage of immovable property or the pledge of movable or incorporeal property.
- (11) To lend money to such persons and on such terms as may seem expedient and in particular to any person or company having dealings with the Company; and to give and to enter into suretyships or guarantees for the performance of any contract or obligation by any person or company or in connection with any part or portion of the business or objects of the Company.
- (12) To guarantee the payment of money secured by or payable under or in respect of bonds, debentures, debenture stock, contracts, mortgages, charges, obligations and securities of any company in which this Company is interested.
- (13) To raise or borrow or secure the payment of money, or the performance of any obligation in such manner and on such terms as may seem expedient, and in particular by the issue of debentures or debenture stock, whether perpetual or otherwise, and by passing bonds for registration with the proper authorities, and charged or not charged upon the whole or any part of the property of the Company, both present and future, including its uncalled capital, and to redeem, purchase or pay off any such securities, and to confer any special rights and privileges on the holders of such debentures or debenture stock or bonds.
- (14) To sell, improve, manage, develop, exchange, enfranchise, lease, mortgage, dispose of, turn to account or otherwise deal with all or any part of the property or rights of the Company.
- (15) To act as agents for the investment, loan, payment, transmission and collection of money, and for the purchase, sale, improvement, development and management of property, including business concerns and undertakings, and generally to transact and undertake all kinds of agency business, whether in respect of financial, commercial or agricultural matters.

- (16) To undertake and execute any trust whatsoever either gratuitously or otherwise; to hold and administer any property movable or immovable vested in the Company by virtue of or in terms of any trust undertaken by it; to deal with and dispose of any such property in accordance with the terms of the trust; to exercise any powers or discretions vested in or conferred upon the Company as trustee of any trust; to charge and receive a remuneration for its service as a trustee.
- (17) To apply for, purchase or otherwise acquire any patents, brevets d'invention, licences, concessions and the like, conferring an exclusive or non-exclusive or limited right to use any secret or other information as to any invention which may seem capable of being used for any of the purposes of the Company, or the acquisition of which may seem calculated, directly or indirectly, to benefit this Company, and to use, exercise, develop, grant licences in respect of, or otherwise turn to account the property, rights and information so acquired.
- (18) To purchase, take on lease or in exchange, hire or otherwise acquire, any movable or immovable property, and any rights or privileges which the Company may think necessary or convenient with reference to any of these objects, or capable of being profitably dealt with in connection with any of the Company's property or rights for the time being, and in particular any land, buildings, servitudes, licences, mines, mining rights and title, apparatus, equipment, instruments, appliances, formulae, processes, machinery, vehicles, plant and stock-in-trade, shares, stocks, bonds, debentures, scrip, securities, units, bills of exchange, promissory notes, negotiable or transferable instruments, and to pay for any such property, rights or privileges, either in cash, shares, debentures or securities of the Company, or partly in cash and partly in such shares, debentures or securities or otherwise.
- (19) To take part in the formation, management, supervision or control of the business or operations of any company or undertaking, and for that purpose to appoint and remunerate any directors, accountant or other servants or agents.
- (20) To act as managers, secretaries, consulting engineers, technical advisers, members of any local or advisory committees and/or promoters of other companies; to secure the appointment of the Company's nominees as directors or managers and/or members of any local or advisory committees

of other companies, upon such terms and conditions as it may think fit, and in particular to arrange with any person or persons so appointed for the cession by such person or persons to the Company of any fees or other remuneration which any such person or persons may receive or be entitled to receive as remuneration for his or their services as a director or directors or a member or members of a local or advisory committee of any such company or companies; to give to any person who is a director or a member or members of a local or advisory committee of any other company or companies and who agrees to cede to the Company any fees or other remuneration which he may receive or be entitled to receive as remuneration for so acting, in consideration of his so doing a percentage or percentages of the profits made by the Company and/or of the amount distributed or to be distributed by the Company by way of dividends, whether in cash or otherwise, or to make any other arrangements with such person or persons on account of such cession as aforesaid as the the Company may deem fit.

- (21) To carry on all or any of the businesses of manufacturers, producers, assemblers, converters, servicers, repairers, importers, exporters, distributors and wholesale and retail dealers of and in goods, articles, commodities, products, produce, livestock, materials (raw and finished), metals, minerals, ores, substances and preparations of whatsoever kind or description, including machinery, plant, vehicles, equipment, rolling stock, tools, implements, instruments, apparatus, utensils and foodstuffs, and to import, export, buy, sell and deal in the same, and to act as agents for or representatives of local or foreign principals, manufacturers, producers or merchants and to hold or exploit the exclusive or non-exclusive right to purchase, vend, dispose of and deal in the goods, articles, commodities, products, produce, livestock, materials, metals, minerals, ores, substances and preparations manufactured or dealt in by any such manufacturers, producers or merchants, and to enter into contracts in that behalf.

- (22) To carry on any of the following businesses in all their branches, that is to say:

Agents (whether air transport, shipping, landing and forwarding, customs, market, indent, estate, general and commission or otherwise), aircraft owners, air service operators, appraisers, auctioneers, bankers, boarding-

house keepers, boiler-makers, book-keepers, brass-founders, brewers, brokers, builders, canners, carriers, chemists (whether manufacturing, industrial, analytical, pharmaceutical or otherwise), club proprietors, consultants, contractors, dairymen, decorators, druggists, dry cleaners, educationalists, electricians, electricity suppliers, engineers (whether civil, consulting, electrical, mechanical, mining, structural or otherwise), engravers, entertainment providers, executors, farmers, film makers and operators, financiers, florists, furniture removers, gold, copper and silversmiths, hairdressers, horticulturists, hotel keepers, insurers, ironmasters, jewellers, launderers, leather tanners, librarians, licensed victuallers, lithographers, managers, market gardeners, metal and wood-workers, metallurgists, millwrights, miners, motor garage owners, motor transport operators and carriers, newspaper proprietors and publishers, nurserymen, opticians, packers, painters, pawnbrokers, petroleum refiners, planters, printers, publishers, quarry owners, railroad operators, refiners, restaurant keepers, salvagers, saw-millers, secretaries, shipowners, smelters, smiths, steel-converters and workers, stevedores, surveyors, theatre owners and operators, timber growers, township owners, transport contractors, trawler operators, trustees, upholsterers, valuers, warehousemen.

- (23) To carry on any other business, whether manufacturing, trading or otherwise, which may seem to the Company capable of being conveniently carried on in connection with any of the objects herein specified or calculated directly or indirectly to enhance the value of or to render profitable any of the Company's property or rights.
- (24) To purchase or otherwise acquire and undertake all or any part of the business, property and liabilities of any person or company carrying on business which this Company is authorised to carry on or possessed of property suitable for the purposes of this Company.
- (25) To enter into partnership or into any arrangement for sharing profits, union of interest, joint adventure, reciprocal concessions or co-operation with any person or company carrying on or engaged in or about to carry on or engage in any business or transaction which this Company is authorised to carry on or engage in, or any business or transaction capable of being conducted so as directly or indirectly to benefit this Company, and to guarantee the issue of, take or otherwise acquire and hold, shares or stock in, or securities of and to subsidise or otherwise assist any company, and to sell, hold, re-issue with or

without guarantee, or otherwise deal with such shares, stocks or securities.

- (26) To amalgamate with any other company having objects altogether or in part similar to those of this Company and to promote or assist in promoting any company or companies for the purpose of its or their acquiring all or any of the property, rights and liabilities of the Company, or for any other purposes, which may seem directly or indirectly calculated to benefit this Company.
- (27) To enter into any agreement with any Government or authorities, supreme, municipal, local or otherwise, and to obtain from any such Government or authority any rights, concessions and privileges that may seem conducive to the Company's objects or any of them.
- (28) To sell the undertaking of the Company or any part thereof for such consideration as the Company may think fit and in particular for shares or debentures, debenture stock or other securities of any other company having objects altogether or in part similar to those of this Company.
- (29) To establish and support or aid in the establishment and support of associations, institutions, funds, trusts and conveniences calculated to benefit employees or ex-employees of the Company (or its predecessors in business), or the dependants or connections of such persons, and to grant pensions and allowances, and to make payments towards insurance, and to subscribe or guarantee money for charitable or benevolent objects, or for any exhibition, or for any public, general or useful object.
- (30) To draw, accept, endorse, discount, execute and issue bills of exchange, promissory notes, debentures, bills of lading, warrants and other negotiable or transferable instruments or securities.
- (31) To distribute by way of dividend or bonus amongst the members such specific assets belonging to the Company as may be determined by the Company, and in particular shares, stock, debentures or securities of any other Company held by or otherwise belonging to the Company, but so that no distribution amounting to a reduction of capital be made except with the sanction (if any) for the time being required by law.
- (32) To pay all expenses of and incidental to the registration and promotion of the Company.
- (33) To do all or any of the above things in any part of the world, and either as principals, agents, trustees, contractors or otherwise, and either alone or in conjunction with others, and either by or through agents,

sub-contractors, trustees or otherwise.

- (34) To do all such other things as are incidental or conducive to the attainment of the above objects, and so that the word 'Company' in this Clause shall, except when used with reference to this Company, be deemed to include any partnership or other body of persons, whether incorporated or not incorporated, and whether domiciled in the Republic of South Africa or elsewhere.

THE Objects set forth in any sub-clause of this Clause shall not, except when the context expressly so requires, be in any wise limited or restricted by reference to or inference from the terms of any other sub-clause or by the name of the Company. None of such sub-clauses or the objects therein specified or the powers thereby conferred shall be deemed subsidiary or auxiliary merely to any other sub-clause or the objects therein specified or the powers thereby conferred, but the Company shall have full power to exercise all or any of the powers conferred by any part of this Clause in any part of the world, and notwithstanding that the business, undertaking, property or acts proposed to be transacted, acquired, dealt with or performed do not fall within the objects of any particular sub-clause of this Clause."¹

4.27. On the 27th November, 1968, a Company - The Church of Scientology in South Africa (Proprietary) Ltd., was incorporated under the Companies Act No. 46 of 1926 as amended with the object inter alia -

- "(r) To take over from the Company known as Hubbard Scientology Organisations in South Africa (Proprietary) Limited its assets and liabilities and all affairs of that Company as a running concern without payment, and to devote such to the furtherance of the objects of this Company."¹

4.28. The remaining objects of the Company - The Church of Scientology in South Africa (Proprietary) Limited are:

"2. ...

- (a) To accept and adopt the aims, purpose, principles and creed of The Mother Church, 'THE CHURCH OF AMERICAN SCIENCE', of Camden, New Jersey with the powers, objectives and duties as herein defined and enumerated.
- (b) To train and indoctrinate ministers and brothers and sisters in the principles and teachings of the Church of American Science.
- (c) To prepare them and ordain them to carry forward the work of the Church of American Science, and to conduct churches and minister to and conduct

¹Memorandum of Association of the Church of Scientology in South Africa (Proprietary) Limited. Registered under the Companies Act 1926, as No. 68/14313, p. 6.

congregations.

- (d) To resolve the travail and difficulties of members of congregations, as they may appertain to the spirit.
- (e) To instruct in spiritual healing acts and other matters within the Creed of the Church of American Science.
- (f) To conduct seminaries and instruction groups.
- (g) To create congregations and have other powers similar to those of the Church of American Science.
- (h) To propagate the religious faith known as SCIENTOLOGY. Believing that Man's best evidence of God is the God he finds within himself, and trusting with Enduring Faith that The Author of this Universe intended Life to thrive within it, the Church of Scientology is formed to espouse such evidence of the Supreme Being and Spirit as may be knowable to Man and by their use the Church of Scientology hopes to bring a greater tranquility to the State and better order and survival to Man upon this planet.
- (i) The Church of American Science exists upon the following creed which is adopted as the creed of the Church of Scientology of California, with the additional tenets provided for in n er 5 and 6 below:
 - 1. That God works within Man his wonders to perform.
 - 2. That Man is his own soul, basically free and immortal, but deluded by the flesh.
 - 3. That Man has a God-given right to his own life.
 - 4. That Man has a God-given right to his own reason.
 - 5. That Man has a God-given right to his own beliefs.
 - 6. That Man has a God-given right to his own mode of thought and/or thinking.
 - 7. That Man has a God-given right to free and open communication.
 - 8. That the human spirit is the only truly effective therapeutic agent available to Man.
 - 9. That a civilisation can endure only so long as both spiritual and material needs find place within its structure.
 - 10. That a civilisation is lost when God and the Spirit are forgotten by its leaders and its people.
 - 11. That Man and the Nations of Man carry with them their own Salvation and that teachings exist sufficient to effect it.

12. The Church of Scientology exists to assist the strong and the weak, to suppress the wrongdoer and to champion the right and Godly. Its mission is to carry to Man, revelations and teachings and practices of the present and the ages past and to assist him his family and communities to live in greater peace and harmony.
 13. To practice the teachings and beliefs and propogate in accordance with its tenets the healing of the sick and suffering by prayer or other mental and/or spiritual means without the use of drugs or material remedy.
 14. The Holy Book of the Church of American Science consists of a collection of the works of and about the Great Teachers, including the work, St. Luke.
 15. The Saints of the Church of American Science are the messiahs and religious philosophers.
 16. The specific teachings of the Church of American Science concerns its Holy Book and these contributions on the Mind and Spirit made in more recent times as a result of scientific investigations concerning the human spirit and the physical universe.
- (j) To charter, support, organize, establish, co-operate with, affiliate with, other organizations of a like or similar nature.
- (k) To apply for, hold and dispose of copyrights, patents and trademarks.
- (l) To print and publish articles, books, lessons, periodicals, radio and/or television script or other media for the purpose of dissemination of the religious faith, Scientology, to the public.
- (m) To acquire by purchase, deed, gift, devise, bequest, or otherwise hold or manage, operate, to improve, sell, lease and or deal with or in any immovable or movable property of any sort or character, or wherever situated, as may be necessary for the business and objects, aims, and purposes of the company, and to transact all business relative thereto.
- (n) To enter into, make, perform, or carry out contracts of any kind with any firm, person, persons, partnership, corporation, church or association; to do any and all acts necessary or expedient for carrying out any or all of the objects, aims or purposes of the company in the Republic of South Africa or anywhere else in the world.
- (o) To act as trustees under any trust incidental to the principle objects of

the corporation and to receive, hold and administer and expand funds and property subject to such trusts as may be confided to the company.

(p) To have offices and to promote and carry on its aims, objects within and without the Republic of South Africa, and in particular in all other countries on the African Continent.

(q) To do and perform all other acts or things necessary or incidental to any of the objects, aims or purposes herein set out."¹

4.29. During 1969 the Directors of Hubbard Scientology Organisations in South Africa (Proprietary) Limited reported as follows to the shareholders of the Company:

"(a) THE STATE OF THE COMPANY'S AFFAIRS

The fixed properties of the Company were sold during the year for R67,500-00 and transfer was only effected in the name of the purchaser in February, 1969. The Company ceased its activities on 31st December, 1968, and transferred all its assets and liabilities to the Church of Scientology in South Africa (Pty.) Ltd. at that date ..."²

4.30. Mrs. Lacey, the Assistant Guardian of the Church of Scientology in South Africa (Pty.) Ltd., in evidence before the Commission stated that the Board of Directors of the Company controls the various churches in the Republic of South Africa mainly pursuant to directives issued by the World Wide Church Council. The administrative divisions of the Church are set out in the chart hereunto attached and marked Annexure "D" which was presented to the Commission as an exhibit.

4.31. In South Africa the Church of Scientology in South Africa (Pty.) Ltd., has offices in Johannesburg, Durban, Cape Town, Port Elizabeth and Pretoria.

4.32. Intelligence files are, without doubt, extensively kept by all South African Organizations. The form to be used by Intelligence Officers for Investigation Reports is prescribed as follows:

¹Memorandum of Association of the Church of Scientology in South Africa (Proprietary) Limited: Op.cit., pp. 2-6.

²Annual Accounts at 31 December, 1968 : Hubbard Scientology Organisations in South Africa (Proprietary) Limited. Report by the Directors to the Shareholders.

" INTELLIGENCE REPORT.

Intelligence Chief WW

Via: D/Guardian WW

Asst. Guardian

Investigator

1. Person being investigated:
2. Source of information:
3. Where investigation was conducted:
4. Time investigation took: Travel Time:
5. Date obtained:
.....
.....
.....
6. List of evidence appended:
(append evidence)
.....
.....
7. Country: State or district: City
8. Names of all persons mentioned in above report:
.....
.....
.....

Signature of Investigator"

4.33. It is clear from the fact that the report is addressed to the Intelligence Chief WW, that independent records are kept at World headquarters at Saint Hill. Further confirmation of this inference is derived from the wording "c.c. Guardian Intelligence WW" usually found at the top left hand corner of intelligence documents. A copy of a report of an interview held with Dr. E.L. Fisher, M.P., by Mrs. J.N. Ollemans referred to in paragraph 9.8 of Chapter 9 infra - serves as an example of this practice.

4.34. The keeping of complete files on all Suppressive Persons engaged in anti-Scientology actions is a requirement.*

4.35. The keeping of files is not confined to active opponents of Scientology. In South Africa the investigation searchlight fell on many prominent citizens including Cabinet Ministers. This is revealed by a letter dated 29th July, 1968, addressed to Mrs. Mary Sue Hubbard in her capacity as the Guardian World Wide by Mrs. Ellen Dunning. The letter reads:

* Hubbard L. Ron: Executive Directive. Confidential. Branch 5 Project. Project Squirrel.
2 December, 1966.

"Guardian WW
via Dep. Guardian WW
Asst. Guardian AF
LRH Comm AF
Intelligence Chief AF
Legal Chief AF
PRO Chief AF
Intelligence, Legal and PRO Admin Officer AF

Dear Mary Sue,

The following files are in LRH's office in Johannesburg.

I would like permission to remove these files and place them in the Office of the Guardian in Intelligence, Legal and PRO as the contents are relevant to these posts. The list is as follows:

LEGAL FILES

Acts
Provincial Secretary
Memberships Lists
Share Memos
Shares Lists and Advises
Shares - Bank Deposit Slips Applications etc.
Shares
Life Memberships
HASI Ltd. (U.K.)
Incoming
Contracts
Registration
Miscellaneous - Legal
Legal Financial (Sapire Jacobson & Creswick)
Legal Financial (Barclays Bank)
Copyrights
Trademarks
Legal Business - B. Lebos (Lebos and Lebos)

PRO FILES

Johannesburg Chamber of Commerce
The Hon. E.H. Louw
C.R. Swart
The Hon. D.C.H. Uys
The Hon. B.J. Schoeman
The Hon. P.M.K. Le Roux
The Hon. Dr. A. Hertzog
The Hon. W.A. Maree
The Hon. J. De Klerk
The Hon. J.J. Fouché
The Hon. Minister F.C. Erasmus
The Hon. Dr. I.D. Du Plessis
The Hon. P.M. Botha
Mr. J.P. De Villiers
Mr. G.P. Jooste
Mr. W.H.P. Cordell
Mr. Von Schuur
Mrs. Sauer

The Hon. J.F.T. Naude
Dr. D.H. Steyn
Mr. G.W.E. Browne
Dir. of Immigration
List of Ministers, Senators, M.P.s
Mr. C.B. Young
Commissioner for Native Affairs
of Johannesburg
Mr. C. Heald
The Hon. B.J. Vorster
The Hon. M. Viljoen
The Hon. F.E. Mentz
Senators

Mr. W. Du Plessis
S.A.B.C.
Radio Afrika
Dept. of Official Affairs

INTELLIGENCE FILES

Newspaper Contacts
Press - Die Vaderland
Transvaler
The Star
Sunday Express
S.A. Associated
Newspapers
Cape Times

Envelope containing Press
Clippings
Press General Info - 2 Correspondence
Correspondence re IQ Tests
in March 1901

Dagbreek and Sondagnuus
Huisgenoot
Landstem
Brandwag
Cuttings
Scientology - The Catholic
Viewpoint

OK NOT OK

Best,

(Sgd.) Ellen
Ellen Dunning."

4.36. At present, according to the testimony of Mr. Gaiman the Scientology Organization World Wide is governed by a Board of Directors consisting of five members and assisted by a Guardian World Wide and seven Deputy Guardians. The Guardian World Wide is the senior executive of the Church of Scientology.

4.37. In each continental area there is also a Guardian (called Assistant or Deputy Guardian). The Deputy Guardian for the Republic of South Africa is the senior executive in administration and planning and implements policy. The Deputy Guardian is a member of the Board of Directors of the Church of Scientology in South Africa (Pty.) Ltd. This Board of Directors is not compelled to carry out policy laid down by the World Wide Board and may introduce new policy of its own, provided it is within the sphere of the Articles of Association and the rules and regulations of the Church. This means that the various Scientology churches throughout the world are now autonomous.

4.38. In addition to the Deputy Guardian for the Republic of South Africa and the Board of Directors of the Church of Scientology in South Africa (Pty.) Ltd., there is also an Executive Council for Africa (three members), which is responsible for the day to day running of the Church and Organizations in the Republic of South Africa, and a Director of Social Work.* For the rest the work in the Organizations is presumably carried out by the auditors, directors of training, chaplains, secretaries, security officers and other members of staff.

*Record of Evidence, Vol. 53, p. 50 ff. - Mrs. J.P. Lacey.

SECTION III

CHAPTER 5

THE AIMS AND OBJECTS OF SCIENTOLOGY.

5.1. Mr. Hubbard in his writings states in effect that Scientology developed out of Dianetics. "The early days of Dianetics were the early beginnings of Scientology."^{1, 2a} It is "that branch of Scientology that covers Mental Anatomy."^{3a, 4a} "Scientology evolved from Dianetics."^{4b} "Scientology ... is an extension of DIANETICS which is in itself an extension of old-time faculty-psychology of 400 years ago."⁵

5.2. The goal of Dianetics is "A world without insanity, without criminals and without war ..."^{3b} In September, 1965, Mr. Hubbard formulated the aims of Scientology as "A civilization without insanity, without criminals and without war, where the able can prosper and honest beings can have rights, and where Man is free to rise to greater heights ..."^{6, 2b, 7} Having so enunciated the aims of Scientology, he elaborates thereon as follows:

"First announced to an enturbulated world fifteen years ago, these aims are well within the grasp of our technology.

Non-political in nature, Scientology welcomes any individual of any creed, race or nation.

We seek no revolution. We seek only evolution to higher states of being for the individual and for Society.

We are achieving our aims.

After endless millenia of ignorance about himself, his mind and the Universe, a breakthrough has been made for Man.

Other efforts Man has made have been surpassed.

The combined truths of Fifty Thousand years of thinking men, distilled and amplified by new discoveries about Man, have made for this success.

¹Ziff, Judy: Editor, The Auditor No. 25 World Wide, The Journal of Scientology. Sidney Press Ltd., Bedford, England, p. 2.

²Regenass, Len: Editor, Scientology: The Field Staff Member Magazine, Vol. One, No. One. Loxley Bros. Ltd., London and Sheffield, England, a) p. 10; b) Rear cover page.

³Hubbard L. Ron: Science of Survival. Lonsdale and Bartholomew (Leicester) Ltd., England (June 1968), a) pp. i and v (Footnotes introduced after the founding of Scientology; b) p. v.

⁴Hubbard L. Ron: Scientology: Dianetics: The Evolution of a Science. F.E. Bording Ltd., Copenhagen, Denmark (1960) a) p. 13; b) p. 6.

⁵Hubbard L. Ron: Scientology: The Fundamentals of Thought. Foundry Press, Ltd., Bedford, England, p. 9.

⁶Hubbard L. Ron: Editor, The Auditor No. 13 World Wide, The Journal of Scientology. The Southern Publishing Co. Ltd., Brighton, England (1965), p. 2.

⁷Staff, Pretoria Organization, Newsletter No. 4. The Church of Scientology in South Africa (Pty.) Ltd., Pretoria (1971), p. 1.

We welcome you to Scientology. We only expect of you your help in achieving our aims and helping others. We expect you to be helped.

Scientology is the most vital movement on Earth today.

In a turbulent world, the job is not easy. But then, if it were, we wouldn't have to be doing it.

We respect Man and believe he is worthy of help. We respect you and believe you, too, can help.

Scientology does not owe its help. We have done nothing to cause us to propitiate. Had we done so, we would not now be bright enough to do what we are doing.

Man suspects all offers of help. He has often been betrayed, his confidence shattered. Too frequently he has given his trust and been betrayed. We may err, for we build a world with broken straws. But we will never betray your faith in us so long as you are one of us.

The sun never sets on Scientology.

And may a new day dawn for you, for those you love and for Man.

Our aims are simple if great.

And we will succeed, and are succeeding at each new revolution of the Earth.

Your help is acceptable to us.

Our help is yours."^{1, 2, 3}

5.3. The subject of Dianetics was treated in the book Dianetics: The Modern Science of Mental Health. Its fundamentals and characteristics have repeatedly been restated with substantial consistency by Mr. Hubbard in subsequent books, articles and various Scientology publications. These have been summarised⁶ in remarkably lucid, concise and accurate form by Circuit Judge Wright, a member of the United States Court of Appeals for the District of Columbia Circuit, in an opinion delivered on 5th February, 1969 in the case of The Founding Church of Scientology in Washington, D.C. v. United States of America. The learned Circuit Judge said:

¹Hubbard L. Ron: Editor, The Auditor No. 13 World Wide: Op.cit., p. 2.

²Regenass, Len: Editor, The Field Staff Member Magazine, Vol. One, No. One: Op.cit., Rear cover page.

³Staff, Pretoria Organization, Newsletter No. 4: Op.cit., p. 1.

⁶The attributes of Dianetics are also summarised in the "Publisher's Introduction" (pp. ix-xxxi) of the book, Science of Survival.

"The basic theory of Dianetics is that man possesses both a reactive mind and an analytic mind. The analytic mind is a superior computer, incapable of error, to which can be attributed none of the human misjudgements which create social problems and much individual suffering. These are traceable rather to the reactive mind, which is made up of 'engrams', or patterns imprinted on the nervous system in moments of pain, stress or unconsciousness. These imprinted patterns may be triggered by stimuli associated with the original imprinting, and may then produce unconscious or conditioned behaviour which is harmful or irrational. Dianetics is not presented as a simple description of the mind, but as a practical science which can cure many of the ills of man. In terms the ordinary person, encumbered by the 'engrams' of his reactive mind, as a 'preclear', by analogy to a computer from which previously programmed instructions have not been erased. The goal of Dianetics is to make persons 'clear', thus freeing the rational and infallible analytical mind. The benefits this will bring are set out in considerable and alluring detail. All mental disorders are said to be caused by 'engrams', as are all psychosomatic disorders, and that concept is broadly defined. A process of working toward 'clear' is described as 'auditing'. This process was explicitly characterized as 'therapy' in Hubbard's best-selling book Dianetics: The Modern Science of Mental Health (1950). The process involves conversation with an 'auditor' who would lead the subject or 'preclear' along his 'time-track', discovering and exposing 'engrams' along the way. Though auditing is represented primarily as a method of improving the spiritual condition of man,[♠] rather explicit benefits to bodily health are promised as well."

5.4. In the field of healing quite astounding claims are made in the name of dianetic therapy. It cures in the fullest sense all forms of psycho-somatic illness.* Mr. Hubbard claims that "About seventy per cent of the physician's current roster of diseases falls into the category of psycho-somatic illness,"¹ and he lists arthritis, dermatitis, allergies, asthma, some

¹ Hubbard L. Ron: Dianetics: The Modern Science of Mental Health. The Garden City Press Limited, Letchworth, Hertfordshire, Great Britain (May, 68), p. 91.

[♠] Hubbard sometimes defines the thetan as the spirit that has a body and is "coated by" and operates through a mind. Then, again he does not distinguish it from the mind, the imagination and thought itself. Sometimes, by implication he gives it religious meaning.

* Hubbard L. Ron: Dianetics: The Modern Science of Mental Health, pp. 91-92; 108.

coronary difficulties, eye trouble, bursitis, ulcers, sinusitis,* bizarre aches and pains in various portions of the body, migraine headaches, the common cold,**a constipation,**b high blood pressure, diarrhea, priapism,**c withered arm, foreshortened nose, underdeveloped genital organs, hairlessness, enlarged organs, physical malformations, some cases of tuberculosis, liver trouble, kidney trouble, rashes, conjunctivitis,**d sexual perversion**e as psycho-somatic ills or the results thereof. Clearing of engrams is claimed to banish impotence.***

5.5. During 1964 a Durban Auditor, Els Mellett, claimed to have cured an epileptic by means of auditing where a medical practitioner failed with tranquilising drugs.****

5.6. Inorganic mental illness can also be treated and cured or benefitted by the use of dianetic therapy according to claims made by Mr. Hubbard.**f

5.7. Scientology literature reveals a confusing picture as to whether its processing and training techniques (as opposed to dianetic procedures) trespass on to the field of medicine. At times it is claimed that benefits to bodily health are merely a side effect of the technology of Dianetics and Scientology e.g. that the cure of psycho-somatic ills is not the primary objective but happens only when the primary objective, viz. improvement in the spiritual well being of man, has been achieved. An inconsistency really emerges: Processing is claimed to be and also not to be a form of treatment. Statements such as "Scientology is not psycho-therapy"^{1a} and "the fact that processing can make the insane sane and cure psychomatic ills does not mean that Scientology is in the healing business"² are frequently encountered yet not readily reconcilable with other statements encountered as frequently such as:

(a) "Auditing works on three levels:

1. The Restoring level, which is primarily that of healing.

Scientology can deal with all forms of psychosomatics (illness caused by the mind - about 70% of all illnesses), but this is not the goal of Scientology as such.

2. ...

3. ..."^{1b}

¹ Staff, Hubbard Association of Scientologists International: What is Scientology? A.M.&I. Abrahams (Pty.) Ltd., (1965), a) p. 1; b) p. 6.

² Hubbard L. Ron: Editor, The Auditor No. 13 World Wide: Op.cit., p. 3.

* Hare, Fred: Editor, The Auditor No. 1, The Saint Hill Journal of the Auditors Division, p. 3.

** Hubbard L. Ron: Dianetics: The Modern Science of Mental Health, a) p. 92; b) p. 98; c) p. 99; d) pp. 99-100; e) p. 103; f) pp. 6, 141 and 193-4.

*** Hubbard L. Ron: Scientology: Dianetics: The Evolution of a Science, p. 89.

**** Hare, Fred: Editor, The Auditor No. 2. The Saint Hill Journal of the Auditors Division, p. 11.

- (b) "With Scientology the sick can be made well, the insane sane and the able more able than was dreamed possible by even the most optimistic of savants."¹
- (c) "It is a documented fact that when the first Scientology book appeared fifteen years ago ... and became a run-away best-seller overnight, that sick people became well through just reading the book, that bed-ridden patients got up and walked out of hospitals after reading this book."¹
- (d) "It is not surprising that one of the fields in which Scientology is making an immediate contribution is psycho-therapy."²

5.8. The above contradictions and lack of clarity notwithstanding, the Commission is satisfied that healing and curing of disease is one of the expressed aims of Dianetics and Scientology as presently practised albeit not the primary expressed aim of "making the able more able."¹ That this is so appears to be a logical consequence of Mr. Hubbard's own declarations referred to above that Scientology is an extension of Dianetics and that Dianetics is that branch of Scientology that covers Mental Anatomy. Indeed a witness, Dr. E.C. Hamlyn, a qualified medical practitioner in the field of psycho-somatic illness in Great Britain who testified on behalf of the Church of Scientology in South Africa (Pty.) Ltd., readily conceded that some scientologists - and certainly those who are dianetic auditors - do apply dianetic techniques.* This was at no stage retracted or disputed on behalf of the Church of Scientology in South Africa (Pty.) Ltd. Indeed after the conclusion of the evidence the legal representatives of the Church of Scientology in South Africa (Pty.) Ltd., on the 17th August, 1971, forwarded to the Secretary of the Commission "Series one 1971" of the Dianetic Information Group. Dr. Hamlyn, in an article entitled Handling Psychosomatics contained therein writes at page 9:

"Standard Dianetics was released by L. Ron Hubbard in June, 1969.
It is a technology with which for the first time in his history,
Man can now handle psychosomatic illness ... It has the ability
to eradicate all psychosomatic illness given the necessary
facilities for its use."

5.9. The practical application of that portion of Scientology which embraces Dianetics consisting, as it does, of auditing or processing cannot readily be gauged. There is bound to be a difference between its subjective experience and an objective evaluation of its merits and demerits. Seen from without, Dianetics seems to be an ingenious application of common psychological principles as applied in suggestion, mind over matter and confession therapies.

¹Hubbard L. Ron: Editor, The Auditor No. 13 World Wide: Op.cit., p. 3.

²Gerry U Keith: Scientology: Its contribution to knowledge, p. 2.

*Record of Evidence, Vol. 45, p. 7 et seq. - Dr. E.C. Hamlyn.

Whether its highly debatable science is true or not is immaterial. Man is always interested in himself and willing to believe the best of himself, and here is a science which not only tells him he is basically good but also that his irrationality, his psychoses, his bad eyesight, his asthma, his arthritis and a host of other ills are due to what has been done to him, and that it can cure them merely by uncovering the source of the trouble - this being engrams in all cases. Faith is a great healer and a patient's willingness to co-operate in dianetic therapy is in itself proof that he believes in it. Besides there is the gratifying undivided attention of the auditor and the relief of finding a scapegoat (fictitious or otherwise) for what is wrong. Since many human ills have their origin in the sufferer's own mind it stands to reason that they can be treated through the mind. The Commission accepts therefore that it is possible to a limited extent to promote health mentally by means of dianetic auditing, especially since it is intensive and is done with the co-operation of the patient. In regard to a claim frequently made by Mr. Hubbard that he is a scientist who publishes in scientific journals the Commission records that no such publication has been submitted to it.

5.10. The Commission is in duty bound to draw attention to the grave dangers inherent in allowing the untrained to apply treatment by auditing, processing and the application of dianetic therapy. Dr. M.B. Feldman, an eminent psychiatrist and former chairman of the National Group of Psychiatrists of the Medical Association of South Africa, cited the following example in the course of evidence:

"I was summoned to the surgical ward of a Provincial Hospital where a patient lay in bed who had cut both her wrists and her neck in, what was obviously, a fairly determined suicidal attempt. Upon questioning her and examining her, one came to the diagnosis of agitated melancholia, a form of depression with intense anxiety. I suggested that it would be necessary for her to recover her mental health, that she should agree to be transferred to another Provincial Hospital which specialised in the treatment of mental disturbances of this sort. She was reluctant to concur, giving as the reason that she had undertaken contractually with a body known as the Scientologists, not to consult a psychiatrist, nor to accept psychiatric treatment. She was, nevertheless, persuaded that it was in her interest to be transferred and she was transferred and she received conservative treatment, which means, tablets and psycho-therapy and in the course of time recovered ... I was given to understand that she had agreed - had been advised by the Scientologists and had agreed to have daily sessions of three hours each in the ten days to two weeks prior to her determined suicidal attempt, and it struck me at the time, because it is axiomatic, that when a patient is in this state of acute agitated depression, one

does not probe too deeply; one certainly does not lacerate the patient's psyche by intensive attempts at psycho-therapy at that particular stage. Later on, certainly, but at that stage it can do harm. Now in my own mind at that time, rightly or wrongly, I came to the conclusion that although she was subject to these attacks and although she was probably ill when she approached Scientology for help, that they had certainly not helped, and very possibly hindered and precipitated this, her first, suicidal attempt, in spite of her previous similar depressions."¹

5.11. Mr. Hubbard himself points to the danger of treatment by the unqualified: "Knowing all the axioms and mechanisms, Dianetics is easy to apply to the fairly normal individual and can relieve his occlusions and colds and arthritis and other psychosomatic ills. It can be used as well to prevent aberrations^δ from occurring and can even be applied to determine the reactions of others. Although the fundamentals and mechanisms are simple and, with some study, very easily applied, partial information is dangerous, the technique may be the stuff of which sanity is made but one is after all engaging action with the very stuff which creates madness and he should at least inform himself with a few hours study before he experiments."²

5.12. It is the view of the Commission that included in the aims and objects of Scientology is the aim and object of applying psycho-therapy to persons in need thereof, or to persons who Scientology practitioners consider to be in need thereof. Mr. Hubbard, as has been pointed out above, claims that this aim and object is achieved with almost total success. The claim was originally made that Dianetics "contains a therapeutic technique with which can be treated all inorganic mental ills and all organic psycho-somatic ills, with assurance of complete cure in unselected cases."³ The extravagance of this claim is later recognised by Mr. Hubbard himself in his second book on Dianetics, Science of Survival, where he remarks that from the beginning of man's efforts to solve the riddle of insanity the psychotic has been a great liability to the auditor* and that in attempting to bring an individual up the tone scale^{δδ} he by-passes "... around the majority of physical troubles and complexes and obsessions, but it

¹Record of Evidence, Vol. 24, pp. 14-17 - Dr. M.B. Feldman.

²Hubbard L. Ron: Scientology: Dianetics: The Evolution of a Science: Op.cit., p. 95.

³Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., p. 6.

*Hubbard L. Ron: Science of Survival, Book One, p. 28.

^δIn the Glossary at p. 413 of the book Dianetics: The Modern Science of Mental Health aberration is defined as: "Any deviation or departure from rationality. Used in Dianetics to include psychoses, neuroses, compulsions and repressions of all kinds and classifications."

^{δδ}Tone scale is defined in the Scientology Abridged Dictionary as "a scale measuring and relating the various factors of behaviour, emotion and thought to levels on the scale."

does not obviate the occasional necessity of medical treatment for the pre-clear, and it unfortunately does not obviate the institutionalization of the obviously insane, no matter what Dianetics can do for these people."¹

5.13. Mr. Hubbard's general failure to provide specific case histories save by way of exception e.g. claiming that he worked himself back to fitness from blindness and lameness,* makes it difficult to assess the ability of Scientology to achieve to any marked extent the aim of applying psycho-therapy and other remedial measures with success.

5.14. Probable as it is that Scientology has and does achieve this aim to a degree⁶ the Commission is firmly of the view that the application of psycho-therapy and the practice of psychology are functions which properly belong in part to the medical profession and in part to other appropriately trained persons and are not functions in which scientologists or other persons without adequate or any medical training should be permitted to participate however sincere and earnest they may be. Psycho-therapy and the treatment of problems by psychological means should be the concern and function of those qualified by training and experience to administer such therapy and treatment.

5.15. The processes of diagnosis and treatment of emotional, behavioural and other psychological disturbances are so closely knit that it is impossible to say where diagnosis ends and treatment begins. The doctor makes his diagnosis on what the patient says and how he says it rather than what he finds when he physically examines the patient. The manifestations of anxiety, for instance, may be overt, but they are often masked. But whilst the doctor is making his diagnosis from what the patient says, the patient is gaining benefit from the very process of ventilating his thoughts in words, sometimes referred to as catharsis. By the time the doctor has made his diagnosis, sometimes with a minimum of talking on his part, the patient feels better and perhaps even cured. The doctor having formulated his diagnosis from what he has heard, proceeds to apply his psycho-therapeutic methods more positively. The point at which the diagnostic procedure ends and treatment begins is therefore not definable. What the doctor regards primarily as a diagnostic procedure, namely listening, the patient regards as therapeutic. In other words, the diagnostic procedure of listening has therapeutic value.

¹Hubbard L. Ron: Science of Survival: Op.cit., Book Two, pp. 44-45.

* Article "My Philosophy" by L. Ron Hubbard in Understanding Minor Issue No. 108, p. 4.

⁶Cf. the claim of Mr. R.G. Bester that Scientology cured a spine defect (Record of Evidence Vol. 8(a) pp. 5 and 22); the evidence of Dr. Hansen of a schizophrenic transformed to normality (Record of Evidence Vol. 38(b) p. 74) and the cure of psycho-somatic illnesses in a school-girl (pp. 74-75). Mr. S.J. Parkhouse, a rheumatism and migraine sufferer, states that he was totally cured (Record of Evidence Vol. 8(a) pp. 45-46). Mr. H.W.G. Herman claims that Scientology aided him in overcoming a regular tendency to suffer severe headaches and to contract regular colds and bouts of influenza (Record of Evidence Vol. 9(b) pp. 99-100). Mrs. A.P. Parkhouse, testified that Scientology made it possible for her to handle three childbirths without drugs or anaesthetics (Record of Evidence Vol. 10(b) pp. 71-72). Dr. S.K.P. Badenhorst, a specialist anaesthetist, said that Scientology freed him of constant headaches and repeated annual colds (Record of Evidence Vol. 41, p. 85).

Furthermore, technical diagnostic procedures may carry therapeutic weight, if the patient thinks erroneously that they are therapeutic procedures.

5.16. The laudable (if vague) aims of "A civilization without insanity, without criminals and without war, where the able can prosper and honest beings can have rights, and where Man is free to rise to greater heights"^{1, 2, 3} are defined more precisely in the so-called eight dynamics.⁶

5.17. Mr. Hubbard sets out the eight dynamics as follows:

"The First Dynamic: is the urge towards existence as one's self.

The Second Dynamic: is the urge toward existence as a sexual or
bisexual activity. (Sex Dynamic).

The Third Dynamic: is the urge toward existence in groups. ...

The Fourth Dynamic: is the urge toward mankind. ...

The Fifth Dynamic: is the urge toward existence of the animal
kingdom.

The Sixth Dynamic: is the urge toward existence as the physical universe.

The Seventh Dynamic: is the urge toward existence as or of spirits.

The Eighth Dynamic: is the urge toward existence as Infinity.

This is also identified as the Supreme Being."⁴

Underlying the dynamics, he explains, is the basic urge to survive. This may bring the various dynamics in conflict with one another. The ideal, however, is the achievement of the maximum benefit in all the dynamics.^{*}

5.18. The First Dynamic: An examination of Scientology, including Dianetics which is the field of Dynamics 1 - 4, shows that it is very far from realising this ideal. The stress throughout is mainly on the individual, i.e. on the First Dynamic: The urge toward survival of self. It is in this field that Mr. Hubbard makes his most important contribution - not so much by original thought, but rather by using known ideas and techniques, giving them new names and welding them together into a system and a technology of his own.

5.19. Scientology's aims with regard to individual man roughly fall into two categories:
i. To make the able more able; and ii. To increase awareness. The former has to do with man's everyday life in which manifestations of ability can be evaluated; the latter is

¹Hubbard L. Ron: Editor, The Auditor No. 13 World Wide: Op.cit., p. 2.

²Regenass, Len: Editor, The Field Staff Member Magazine, Vol. One, No. One: Op.cit., Rear Cover page.

³Staff, Pretoria Organization: News Letter No. 4: Op.cit., p. 1.

⁴Hubbard L. Ron: Scientology: The Fundamentals of Thought: Op.cit., p. 21.

^{*}Hubbard L. Ron: Dianetics: The Modern Science of Mental Health, pp. 33-34.

⁶The term dynamic is defined in the Scientology Abridged Dictionary as "the urge, thrust and purpose of life - SURVIVE! - in its eight manifestations."

subjective and spiritual, and cannot be gauged by objective means other than the principle handsome is as handsome does. To make the able more able, is the first great objective of Scientology which, according to several witnesses who testified before the Commission, it apparently does achieve to a certain extent:

- (a) Mr. H.W.G. Herman said that during the period 1961, when he became interested in Scientology, to 1969, when he testified, he saw many able persons take an interest in Scientology and derive tremendous benefits therefrom in the sense that they became more able.*a
- (b) Mr. G.A. Rabie, the holder of the degrees of B.A. and LL.B. obtained at the University of Cape Town, stated that he had passed his first two grades viz. communication release and problem release which greatly enhanced his ability to communicate and to solve problems.*b
- (c) Mr. J.B. Carter, an intelligent businessman, confidently claimed that Scientology helped him to improve himself, to confront people and to help him to find the answers to problems. It has given him new ideas, greater vigour and enthusiasm.*c
- (d) Mr. P. van Niekerk, once an ardent scientologist who lost interest in the movement as a result of certain internal problems, stated that he repeatedly observed cases of persons of all types experience an improvement in ability.*d

Mr. Hubbard's point of departure is his categorical statement that man is basically good and that his mind is a perfect computer incapable of making mistakes.**a Since, however, experience teaches that man's actions often belie this basic goodness and the perfect functioning of the mind, he set out to discover what causes irrational and aberrated conduct. His answer as has been indicated above is contained in the book Dianetics: The Modern Science of Mental Health, the foundation on which he later built Scientology.

5.20. Certain aspects of dianetic therapy as expounded by Mr. Hubbard do reveal an undesirable approach. Some of these aspects are dealt with more fully elsewhere in this Report. These aspects include:

- (a) An undue emphasis on the sordid aspects of sex. Attention is focussed on the sex life of parents, sexual irregularities, attempted abortions and so forth.**b

*Record of Evidence: a) Vol. 9(b) pp. 75-76 - Mr. H.W.G. Herman.
b) Vol. 9(a) pp. 35-40 - Mr. G.A. Rabie.
c) Vol. 16(a) pp. 3-17 - Mr. J.B. Carter.
d) Vol. 27 pp. 44-45; 86 et seq. - Mr. P. van Niekerk.

**Hubbard L. Ron: Dianetics: the Modern Science of Mental Health, a) pp. 16-17; b) pp. 185, 197, 221, 242, 300.

- (b) In spite of declaring that none survive alone, dianetic therapy views everything from the vantage point of the individual and ignores the effect on other people.
- (c) It disregards the possible effects of dianetic revelations on personal relationships, especially within the family. The engrams cited invariably prove parents to be despicable oppressive people. How is a relationship of mutual love and respect possible after such discoveries? During an unhappy period, as is elsewhere indicated, disruption in family and friendship relations followed in the wake of the survival policy of Scientology.

5.21. The book Science of Survival deals with the elements of human experience (sight, sound, emotion, memory, the attitude to truth, to responsibility, persistence) and the part they play in observed behaviour. Mr. Hubbard points out that there is correlation between different aspects of behaviour, e.g. the best type of person (rating 4.0 on the so-called Tone Scale) would not only be constructive and courageous but also loving, friendly, very moral and constant, whereas a 2.0 rating has all manner of nasty qualities, nags, makes derogatory comments, indulges in slander and untruth. He arranges the different types in a Tone Scale to be employed in the assessment of character - an interesting study but too subjective to be reliable and of consistent practical use. More important is the reformulation of the aim of dianetic processing as that of raising the preclear's tone and increasing his survival potential. This coupled with remarks to the effect that people tend to backslide, that some fail to respond satisfactorily and that one becomes the best that can be made of what one is natively, is a far cry from the over-confident and exaggerated claims made for Dianetics in the first book.

5.22. From Dianetics Mr. Hubbard proceeded to Scientology. The difference between the two is explained by Mr. Hubbard as follows: Dianetics is the route from aberrated or normal to capable human being. It has positive use: It is great training and teaches the anatomy of the mind and its surface manifestations ... but compared to Scientology - the route from human being to total freedom or total beingness - it is nothing.* It is significant to note firstly that in the above there is mention only of human being without reference to relationships as set out in Dynamics 2 - 8 and secondly that total freedom is added to the aims of Scientology. The qualification total beingness indicates that it is much the same as complete spiritual awareness. But used out of this context as a slogan and as the title of anti-psychiatry publications it suggests freedom in quite a different sense, and links it to whatever conception

*The Auditor No. 25 World Wide, pp. 1-2.

of desirable freedom each reader has. Total Freedom in this way is a deliberately misleading, false promise. Mr. Hubbard himself condemns total freedom: "A totality of barriers and a totality of freedom, alike, are no-game conditions. Each is similarly cruel. Each is similarly purposeless."¹ And again: "Great revolutionary movements fail. They promise unlimited freedom. That is the road to failure. Only stupid visionaries chant of endless freedom. ... Freedom, in its entirety, ... would be a freedom without thought or action, an unhappy condition of total nothingness ... Fixed on too many barriers, man yearns to be free. But launched into total freedom, he is purposeless and miserable."¹ Nevertheless he does not scruple to circulate the following:

"ADVOCATE TOTAL FREEDOM

That is the policy ...

That's the answer no nation or person can stand up to - if we keep saying it long and loud. SCIENTOLOGY IS THE ROAD TO TOTAL FREEDOM.

Used in argument one can invent reasons to baffle the attacking agency or person - but all these reasons should add up to everyone has rights to total freedom.

I think this alone can move mountains."²

And later revealing the purpose: "As Scientology now brings TOTAL freedom, it must also have the power and the authority to bring total discipline or it will not survive."³ Power - authority - total discipline; these are the signposts indicating the direction in which Scientology was developing.

5.23. To begin with, however, Scientology is concerned exclusively with the development of the capable human being, i.e. making the able more able. This is to be done in various ways:

- (a) By increasing the individual's I.Q.
- (b) By developing his power to communicate, to control and solve problems.
- (c) By promoting his self-determinism.
- (d) By increasing his understanding.

Method (a) can be regarded as being within the power of Scientology, but with the important reservation that intelligence as such cannot be improved. Intelligence is a constant factor and it is generally accepted by educationalists that an improvement of I.Q. is possible through the learning of certain widely practised techniques of concentration and memorising, i.e. drills

¹Hubbard L. Ron: Scientology: A New Slant on Life. F.E. Bording Ltd., Copenhagen, Denmark, (1961), pp. 38-39.

²Hubbard L. Ron: HCO Policy Letter, 15 February 1966, Attacks on Scientology. Hubbard Communications Office, East Grinstead, Sussex, England.

³Hubbard L. Ron: HCO Policy Letter, Ethics. Conditions Orders. Executive Ethics, 5 January 1968. Hubbard Communications Office, East Grinstead, Sussex, England.

which teach a person to use his abilities more effectively. Functioning can be enhanced but an increase of intelligence as such is an unachievable aim. Moreover the taking of tests is in itself preparation for further tests. Familiarity with the procedure and the type of question raised are bound to enable the candidate to improve his score. This is not indicated when Scientology's ability to improve I.Q.s is advertised, nor are the limits of such improvement indicated when it extols its ability to improve results by a certain number of points per session. Admittedly the techniques and drills are useful and may well even be of permanent value to the candidate. On the other hand the higher I.Q. scores tend to mislead by suggesting that the increase of ability is general instead of limited in scope. Methods (b), (c) and (d) are those by which Scientology makes its most worthwhile contribution, again not by startlingly new discoveries, but by its application of existing knowledge; communication is of paramount importance in human society - there can be no communication unless there is someone to communicate with and something to communicate about; anyone who is in a position of control must be able to start - direct at will - and stop a process; that man has to deal with three worlds - the physical world around him, his own world and the world of other people. On these and similar ideas Mr. Hubbard built his technology. It is an ingenious and effective means to teach pupils to fix their attention, to control their movements, to confront objects and people in their environment, to examine their problems without emotional involvement and to persevere in whatever they undertake. Life is compared to a game with freedom, barriers and goals; willingness to undertake responsibility and ability to solve problems are qualities of a sane, healthy person, who will also possess self-determinism and as its concomitant understanding and readiness to grant others their own reality.

5.24. Evidence tendered before the Commission in regard to the objects referred to in the preceding paragraph established that several persons were benefitted. Former scientologists like Mrs. M.J. Nicholson^{*a} and Mr. W.J. Botha,^{*b} who condemn its later developments, are convinced that Scientology was of real value to them in the initial stages of processing. Shy, retiring persons say that they gained self-confidence, developed greater will-power and self-control and became more outgoing.^{*c} Others stress the increase in ability Scientology processing gave them.^{*d} Some attribute their success in business to Scientology.^{*e} The witness, Mr. Tannenbaum in addition claims that his intelligence was increased.^{*f} The development of greater responsibility towards other people and society was also mentioned.^{*g}

* Record of Evidence: a) Vol. 5 p. 14 - Mrs. M.J. Nicholson.
b) Vol. 19 pp. 14, 78 - Mr. W.J. Botha.
c) Vol. 10(b) pp. 78, 82, 106-7 - Mrs. A.P. Parkhouse.
Vol. 10(a) pp. 28, 33 - Mr. A.G. Herman.
d) Vol. 9(a) pp. 35, 37, 40 - Mr. G.A. Rabie.
Vol. 16(a) p. 3 et seq. - Mr. J.B. Carter.
e) Vol. 16(a) p. 3 - Mr. J.B. Carter.
Vol. 7 p. 104 - Mr. A. Tannenbaum.
f) Vol. 7 p. 103 - Mr. A. Tannenbaum.
g) Vol. 4 pp. 70, 88-90 - Mr. J.P. McNamee.

5.25. The Second Dynamic: Apart from dwelling on sex as being largely responsible for people's aberrations, Mr. Hubbard devotes little space in his writing to the first part of this dynamic; he condemns the taboos attached to sexual matters, and says that "promiscuity, perversion, sadism and irregular practices fall far down the line"¹ (i.e. on the Tone Scale). Free love also since "... it is non-survival not to have a well ordered system for the creation and upbringing of children, by families."¹ A society which reaches the level of free love, easy marriage and quick divorce and general sexual disaster is on its way out of history. Yet Mrs. M.J. Nicholson told the Commission: "I found right from training as an auditor, as student auditor, where they would do what they would call button-pressing ... right through to the top levels of training, that sex was always over-emphasized."²

5.26. Mr. Hubbard does, however, pay considerable attention to children and their education. A great deal of what is said is a restatement of currently accepted educational principles and commonsense with regard to children. "A good stable adult with love and tolerance in his heart is about the best therapy a child can have."^{3a} "First of all a child needs security."^{3b} "... It might be more advantageous ... to teach a child how to think before teaching him what to think."^{3c} "If the child really feels that you are trying to help him, you can do a great deal with him."^{3d} "If a child is having a run of 'accidentally' breaking things, interspersed with odds and ends of disobedience, it is almost a certainty that the child is being badly badgered from some quarter or other."^{3e} These are a few examples. The old saying that there are no problem children but only problem parents, is also encountered, in dianetic guise viz. the adult is the problem in child raising, not the child. The objective, too, is the same; the raising of healthy, well-balanced, happy children with an independent spirit and a zest for life - or in dianetic parlance - self-determined children without engrams and with worthwhile goals. Neither of the two booklets on Dianetics and Scientology as applied to children is the work of Mr. Hubbard himself, although he clearly approves of the contents. The one Child Dianetics: Dianetic Processing for Children is the result of the collaboration of two educational specialists, four dianetic auditors and two psychologists who are also qualified auditors. It is a synthesis of the views of all. There is much talk of the child's pre-natal and birth engrams, of ridding him of these by means of processing, of maintaining silence when he is ill or has been hurt and while punishing him in order to avoid creating more engrams, of getting him to confront things that oppress or frighten him. There is also real understanding of the child, of his inability to see and understand things as grownups do and the resulting

¹ Hubbard L. Ron: Science of Survival: Op.cit., Book One, p. 115.

² Record of evidence, Vol. 5, p. 38 - Mrs. M.J. Nicholson.

³ Staff, The Hubbard Dianetic Foundation, Inc.: Child Dianetics. Dianetic Processing for Children. (Copyright 1951 by L. Ron Hubbard) (1967), a) p. 7; b) p. 9; c) p. 15; d) p. 16; e) p. 22.

confusion in his mind, of his need to be active, to play, to carry out his plans, to contribute his share in the family circle, and of the way he reacts to repression and frustration. There is useful practical advice. For example: Always keep your end of a bargain with a child. If you don't it will cause a break of affinity, and such breaks are difficult to mend. If your child acts strangely, look for the cause. Answer his questions very carefully and accurately no matter what the subject may be. Do not invalidate his statements and browbeat him into accepting the adult version.* "If the child is simply fretful and 'unmanageable', you can often get him out of the lock by diverting his attention ..."1a And the following remark: "If a child is happy in his environment, well adjusted to those around him, pursuing a successful child's life, perhaps it is best to leave well enough alone and do no dianetic processing ..."1b

The great merit of the booklet Child Dianetics: Dianetic Processing for Children, however, is its appeal to parents to practise self-analysis and to consider how, what they do or say can affect their children. The second booklet on child education is Miracles for Breakfast written by a mother of two boys, out of her practical experience. She is obviously a capable, original woman who might be as able an educator without as with Scientology. But she certainly found it a great aid, for by teaching her to confront and control herself it enabled her to teach her children the same lesson. The problems she deals with are those of every family. How to stop quarrelling, what to do if the child is clumsy or slow to learn or hard to communicate with, how to ensure his safety and teach him responsibility.** Scientology by directing her attention to basic principles such as the importance of two-way communication and the destructiveness of unreasonable impulse, the positive effect of responsibility and recognition as opposed to the negative results of over-protection and invalidation gave her thoughts on how to handle her boy's coherence. The educational policy this led to is sound and practical. In summing up it may be said that Scientology thought on education contains little that is new, except its application of Dianetics instead of ordinary methods for discovering sources of trouble. Its success in this, like in the "to make the able more able" techniques, is largely due to the stress it lays on communication, self-determinism and self-analysis. These are positive ideas which through the centuries have worked wonders. After all Socrates said: "Know thyself."

5.27. However, not all the pronouncements of Scientology on the subject of education are above criticism. The following for example:

¹ Staff, The Hubbard Dianetic Foundation Inc.: Child Dianetics: Dianetic Processing for Children: Op.cit., a) p. 42; b) p. 72.

* Staff, The Hubbard Dianetic Foundation, Inc.: Child Dianetics: Dianetic Processing for Children.

** Minshull, Ruth: Miracles for Breakfast.

"A child is a man or woman who has not attained full growth. Any law which applies to the behaviour of men and women applies to children."^{1a}

"When you give a child something, it's his ... Clothes, toys, quarters, what he has been given, must remain under his exclusive control. So he tears up his shirt, wrecks his bed, breaks his fire engine. It's none of your business."^{1b}

"If a child is punished and thereafter obeys, he can be considered to have succumbed. And the value of a child who will succumb to punishment is so slight that the Spartans would long since have drowned him ... Or he can attack the punishment source either by direct action or by upsetting or fouling the person or the possessions of the source ... as long as a human being will attack as a response to a valid threat, he can be said to be in fair mental condition - 'normal' ..."^{2a}

"Making a child stay in a home where he is restimulated is most certainly inhibitive, not only of his happiness but of his mental and physical development - a child should have many more rights about such things, more places to go."^{2b}

He insists that one should be cause rather than effect, i.e. think for oneself and not accept any knowledge on the authority of someone else. Applied to children this reads as follows:

"One of the best ways to put children on a happy road is by offering them a little education. Interest them in the real world, and try to interest them in a hobby in which they can learn to use their bodies ... Teach them walking tight-ropes, or how to fry eggs. The world isn't a bunch of selected subjects that somebody writes down in a book. This is the business of living, and if something is especially interesting to the child, that's the thing to teach."³

5.28. Mr. Hubbard's attitude towards the assimilation of knowledge is unrealistic and in keeping with his exaggerated view of the powers and importance of the individual. He does not consider knowledge as a necessary implement in whatever task or profession one chooses. Perhaps that is why the superficial training of auditors is not felt to be inadequate.

5.29. The Third Dynamic: Mr. Hubbard states: "Life is a group effort ... None survive alone."^{2c} Scientology devotes attention to three groups only (i) the business group, (ii) the family, and (iii) the Scientology organization.

¹Hubbard L. Ron: Scientology: A New Slant on Life: Op.cit., a) p. 55; b) p. 57.

²Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) p. 148; b) p. 151; c) p. 27.

³Staff, The Hubbard Dianetic Foundation Inc.: Child Dianetics: Dianetic Processing for Children: Op.cit., pp. 24-25.

i. The business group: In this field, and that of organization generally, Mr. Hubbard makes observations which, though not necessarily new, are worthy of serious attention. If we omit the Scientology phraseology, we find sound basic ideas like the following: Work is a stable datum for our society. A man unhappy in his work is a sick and unhappy man - a hazard to his contemporaries and his organization, to his home and himself. By remedying the causes of unhappiness and inefficiency and exhaustion on the job an employer improves the efficiency of his staff. The very young child's offers to help should always be accepted. His attitude towards work as he grows up will then be that he is a participant in the general scheme of things. Juvenile delinquency is often the direct result of the teenager's frustration as the result of being prevented from working. Some people are accident prone. This can be remedied by making them more familiar with their tools and by assuring that they are in present time, i.e. that their attention is on the job. The importance of two-way communication also in the field of business is stressed, i.e. firstly communication between executive and staff, and secondly methods of efficient communication as part of organization. This aspect of a business undertaking is worked out in detail in the book How to Live though an Executive. Various aspects of Mr. Hubbard's organization of Scientology are also of note, e.g. his analysis of factors contributing to success or failure;* specialisation, i.e. each person having his own job to do, in Scientology terms wearing his own hat. With regard to the latter Mr. Hubbard writes: "Realise that the basic theory of organization is this:

1. SO LONG AS EACH KNOWS AND WEARS AND WORKS AT HIS OWN HAT ONLY, THINGS WILL BE SMOOTH;

2. AND AS LONG AS EACH PERSON KNOWS WHAT THE OTHER HATS AROUND HIM DO, HE CAN GIVE THEM THEIR WORK WHEN IT COMES HIS WAY AND ALL WILL BE SUCCESSFUL AND SMOOTH."¹

ii. The family: The Commission points out elsewhere that the importance of the family unit is conceded but that there is at the same time a marked disregard of the preservation of family ties. This is further borne

¹Hubbard L. Ron: HCO Policy Letter, 1 July 1965, Issue III: Hats, The Reason for. Hubbard Communications Office, East Grinstead, Sussex, England, p. 1.

*Hubbard L. Ron: Introduction to Scientology Ethics, pp. 25-32. (1968).

out by the fact that the study of Scientology tends, in some cases, to take young people away from their homes and to bring estrangement between them and their parents. Practical instances did emerge in evidence and are fully discussed in the appropriate part of this Report. Scientology also tends to bring young people into opposition with their parents. There are references to the importance of communication for the creation of happy family life and also the statement that grown-ups also have rights, but if there is anything wrong it is the parents who are invariably blamed. Nowhere in Scientology writings do we find proof that it sees any value in parental experience for the guidance of their children nor that it wishes to protect the family unit against onslaughts from without. Indeed, when there is conflict between parents, brothers and sisters on the one hand and Scientology on the other, the young person is expected, or at one stage was expected to break off family connection for the sake of Scientology. The disconnection instructions have, so the Commission has been told, been repealed. The significance of this step, if any, is fully discussed in the appropriate part of this Report.

- iii. The Scientology organization: The Scientology movement regards itself as of supreme importance, and in the course of its history has gone to ever greater lengths to strengthen itself as a group and to gain a wider sphere of influence. In its early phase it was an enthusiastic quest into the realms of the mind. It experimented, discussed, gave scope to individual initiative. It was even tolerant of people with whom it didn't agree. A statement by Mr. Hubbard, referring to patients who have undergone brain surgery or electric shock, which bears this out reads as follows: "That any possible hope of recovery via dianetics may be gone for these unfortunate patients in the majority of cases should not be blamed upon the psychiatrist and neuro-surgeon ... On the whole these people have been entirely sincere in their efforts to help the insane ... Legislation against them ..., horror stories about them in newspapers and a general public antipathy ...cannot but bring about a disorderly condition. Dianetics is a newly discovered science and is non-partisan."¹ This is a far cry indeed from the vitriolic attacks on

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., p. 151, (footnote).

psychiatry which were to follow and which is discussed in the appropriate part of this Report. However, as the Scientology organization expanded and came into conflict with existing opinion and institutions it became increasingly militant. It tightened its internal discipline.* The following injunction is made:

"(A) MAKE THE PENALTIES FOR NON COMPLIANCE AND FALSE REPORTS TOO GRUESOME TO BE FACED AND ENFORCE THEM."¹

It lashed out against all who criticise or impede its progress. In 1959 Mr. Hubbard published his Manual of Justice (confidential - for H.C.O. personnel only) which contains instructions on intelligence - "... basically a listening and filing action. It is done all the time about everything and everybody."^{2a}; investigation - "When we need somebody haunted we investigate ... we do so noisily always."^{2b} and "Overt investigation of someone or something attacking us by an outside detective agency should be done more often and hang the expense."^{2c} Evidence brought before the Commission proved that this was not only the case in the past, but is still resorted to e.g. with regard to secret methods of obtaining the private correspondence of Mr. T.J. Stander.** There is also the reverse of investigation "If you are being investigated or if the Central Organization is - sit tight, don't co-operate."^{2d} "You punish a man. He goes away to join the ranks of the squirrels. You swell the opposition. Don't do it.

Shoot the offender for the general good and then patch him up quietly."^{2e}

The issue of amnesties on the 13th March 1963, 20th August 1965, 18th July 1966 and the 2nd January 1968 were attempts at such conciliation. At the same time the Fair Game Law and instructions re squirrels and high crime were issued and reaffirmed in the book Introduction to Scientology Ethics.

5.30. To sum up: The Commission concludes that the main concern of the Scientology organization is its own survival and that its development is in the direction of power for

¹Hubbard L. Ron: HCO Policy Letter of 5 January 1968: Bad News. Hubbard Communications Office, East Grinstead, Sussex, England, p. 1.

²Hubbard L. Ron: HCO Manual of Justice. Grant Production Company Limited, Great Britain (Copyright 1959), a) p. 2; b) p. 3; c) p. 5; d) p. 6; e) p. 9.

*Hubbard L. Ron: HCO Policy Letter: a) 26 September 1967. Awards and Penalties.
b) 6 October 1967. Condition of Liability, Treason, Doubt and Enemy.
c) 18 October 1967. (Issue III). High crime.

**Record of Evidence, Vol. 51(a), p. 14.

Scientology at any cost. In this it would seem to fail by its own standards of attaining the best results in all the dynamics and also as a religion which it claims to be.

5.31. The Fourth Dynamic: With regard to this dynamic Scientology abounds in contradictions. In its Creed it is stated that all men of whatever race, colour or creed were created with equal rights. Yet Mr. Hubbard also writes: "While all men are created with equal rights under the law, an examination of the individuals in the society rapidly demonstrates that all men are not created with equal potential value to their fellows,"^{1a} and "... any person from 2.0 down on the tone scale should not have, in any thinking society, any civil rights of any kind ..." ^{1b} The Creed states that all men have inalienable rights to think freely, to talk freely, to write freely their own opinions and to counter or utter or write upon the opinions of others. Yet in discussing the Third Dynamic not only resentment at criticism of Scientology, but an aggressive attitude to all possible opponents was mentioned.* There is a veiled threat which reads:

"The people who come to you with wild discreditable rumours, who seek to tear people's attention off Scientology, ...

I can't end this HCO B without a confession. I know how to cure them rather easily.

Maybe I'll never let it be done."²

The Creed further states that the study of the mind and the healing of mentally caused ills should not be alienated from religion or condoned in non-religious fields. Yet it is by means of Dianetics, which is a science of mental health i.e. not spiritual and nowhere claimed to be a religion, that psycho-somatic illnesses are to be treated. The aim of making the able more able too is in contradiction with all mankind, since it points at the selection of people of superior ability and does not mention doing anything for the less fortunate. It is true that in theory making the able more able means the improvement of ability of people in all walks of life. In practice Scientology's efforts are, however, limited to the more prosperous members of society who are also the ones most likely to be able and to have had the advantages of education and a cultured background except for the lowly paid auditors or other adherents who are willing to be exploited.

5.32. In the public field Scientology directs considerable effort and energy towards persons able to give it financial and other support or towards persons whom it believes are able so to do. The following examples may be cited:

¹Hubbard L. Ron: Science of Survival: Op.cit., Book One, a) p. 127; b) p. 131.

²Hubbard L. Ron: HCO Bulletin of 29 September 1965. Issue II: The continuing Overt Act. Hubbard Communications Office, East Grinstead, Sussex, England, p. 2.

*Hubbard L. Ron: HCO Bulletin of 29 September 1965. Issue II: The continuing Overt Act.

- (a) Mr. Hubbard circulated to Executives in Scientology Organizations a report from Mr. John McMaster re progress in South Africa. This document inter alia refers to Dr. Meiring Naudé whose interest Mr. McMaster allegedly roused in regard to Scientology and states:

"Well, as he is the Head of the Council of Scientific and Industrial Research ... we have now pervaded a vital area in South Africa, and you will have many friends there."^{1a} ϕ

The same report extols the activities of one Mr. Du Plessis on behalf of Scientology such allegedly including interviews by Mr. Du Plessis with the late Dr. H.F. Verwoerd, Prime Minister, Union of South Africa, as the Republic of South Africa then was and also the Admiral of the South African Navy. The report concludes:

"You asked for strong Orgs in South Africa. You will get them and there will be a friendly reciprocity of flow with the Government."^{1b}

- (b) Mr. Hubbard, according to copies of correspondence submitted to the Commission, revealed no diffidence during his sojourn in South Africa in addressing the late Dr. Verwoerd and bestowing praise on him, e.g.:

(i) "Having viewed slum clearance projects in most major cities of the world may I state that you have conceived and created in the Johannesburg townships what is probably the most impressive and adequate resettlement activity in existence. Any criticism of it could only be engaged upon by scoundrels or madmen and I know now your enemies to be both."²

(ii) "Those who understand are never swayed by vicious writings in the English press.

To cope with those who could be swayed we work ceaselessly to secure communication lines to create an image closer to the fact.

We are doing everything we can to change the complexion of the English language press and in a very few months we hope to have the means of completely altering this public image.

Peace with strength can yet save, with your undaunted leadership, South Africa.

Meanwhile we sincerely hope that vileness such as that in last

¹Hubbard L. Ron: HCO Executive Letter of 16 August 1966. Confidential. Hubbard Communications Office, East Grinstead, Sussex, England, a) p. 1; b) p. 2.

²Hubbard L. Ron: Executive Director: Copy of letter to The Hon. Dr. H.F. Verwoerd, dated November 7th, 1960, Johannesburg.

ϕ In an affidavit dated the 8th day of July 1969 at Pretoria submitted to the Commission, Dr. Naudé negatives any suggestion that he was impressed by any aspect of Scientology.

week's Sunday Times does nothing to dismay your dedication.

I apologise that we were not yet able to prevent such a travesty, but can promise a better future in such things."¹

- (c) Mr. S.J. Parkhouse wrote as follows to the late Dr. Verwoerd on 7th November, 1960.

"On bringing to Dr. Hubbard's attention the fact that Liberia and Ethiopia intend to institute an action against the Union in the World Court Dr. Hubbard suggested that the Union itself would be well within its rights in bringing suit against any and all countries seeking to promote internal trouble in the Union through the use of boycotts etcetera.

Consequent to our discussion Dr. Hubbard prepared a form of suit which could be used by the Union in the World Court. I enclose a copy for your perusal.

Apart from the blow that this would strike for the Union on the International front it would appear that such an action would establish the World Court as a place where civil matters between Nations could be settled without warfare and thus would be of service to humanity as a whole.

In closing I would assure you of our continued willing assistance at all times."²

- (d) Mr. Hubbard indicates a further method to all South African Organizations viz. by entering the political arena extending support to the Government and directing criticism at the Opposition:

"I wish to extend my appreciation to South African Scientologists for their splendid activities and alertness. And I wish to thank the South African Government for its forbearance and ex-Minister of Health Hertzog³ for his sense of justice and fair play in his 1968 pro-Scientology decision. ...

Note, please, that the press in Southern Africa call Dr. Radford and Dr. Fischer when it wants adverse comments on Scientology. These two are United Party members.

¹Hubbard L. Ron: Executive Director: Copy of letter to the Hon. the Prime Minister Dr. H.F. Verwoerd, Pretoria, dated October 17th 1960, Johannesburg.

²Parkhouse S.J.: Director of Official Affairs, Hubbard Association of Scientologists International. Secret. Copy of letter to the Honourable Dr. H.F. Verwoerd, Prime Minister of the Union of South Africa, Pretoria, dated 7th November 1960, Johannesburg.

³The reference is to a decision of a former Minister of Health not to appoint a Commission of Enquiry into Scientology on the ground that in his view no prima facie case existed for any such enquiry.

The United Party supports psychiatry in South Africa.

Therefore, unwittingly the Government is led to pay for opposition and subversion."¹

(e) Consistent with the pattern of his conduct in South Africa, Mr. Hubbard enters the political arena also in the United States of America. He claims to have written to the late President Kennedy as follows on 13th August, 1962:

"Scientology is very easy to put into effect. The government only need turn over to us anyone it desires to condition to space flight or flight or anyone whose I.Q. it desires to have raised and we will take it from there. No lengthy discussions or investigations need be undertaken by the government beyond testing the end results in the person after processing is complete. The cost to the government would be maintenance expenses for the person so detailed and \$25 per hour for processing received. Special arrangements for large numbers would have to be made but would be more or less on the same basis. All Scientology processing would be done in our own quarters due to the proximity to our communication lines. We cannot detail practitioners to the government or train government personnel. We cannot guarantee any result outside our own supervision."²

5.33. Scientology also seeks to gain influence by sponsoring popular causes. This Scientology has done mainly in the field of mental health, beginning with its agitation against the Alaskan Mental Health Bill in the United States of America and still carrying it on today with attacks on psychiatry. As this part of Scientology's activity will be discussed separately, only its Fourth Dynamic aspect will be touched on here. The crucial question is: How does Scientology propose to realise its aim of a world without insanity? And what has it already done in this field? Dianetics held out the promise that it could cure in-organic mental illness by means of processing, though it did not consider the feasibility of auditing thousands of people for many hours each. In the book Science of Survival, however, it is admitted that there are people who have to be institutionalised. Then again Scientology denies the existence of insanity.

¹Hubbard L. Ron: HCO Information letter of the 16th February, 1969: Ron's Journal 1968. South African Supplement for issue at tape play BP1. Hubbard Communications Office, East Grinstead, Sussex, England, p. 1.

²Department of Publications World Wide, East Grinstead, Sussex, England: The Findings on the U.S. Food and Drug Agency: The Garden City Press Limited, Letchworth, Hertfordshire, England, p. 18.

"There are no insane. There are only the physically ill.

'Insanity' is a non-existent malady invented to mystify and horrify the public."¹

Yet Scientology refuses to have anything to do with people who have a background of insanity. Instead it concentrates on the investigation and criticism of existing institutions. A necessary and commendable activity in as far as it brings abuses to light, but negative in its sweeping condemnation of the good with the bad. So far, according to the evidence of Mr. G. Cook,^{*a} Scientology has offered nothing positive in this field except auditing of individuals and plans for a welfare project to be launched in the future and even then not to be run by themselves.

5.34. During the early stages of its work the Commission found no evidence of any active interest in the field of social welfare. A member of the Commission directed a question to such absence of evidence and it seems probable that it stimulated a measure of subsequent activity in this direction by the Church of Scientology in South Africa (Pty.) Ltd. There are, however, scientologists who in a personal capacity participate in the work of existing welfare organizations e.g. Mrs. N.E. Kleyn continued her active participation in the Child Welfare Society, Pretoria, after joining the organization.^{*b} According to Mr. G. Cook^{*c} the organization is busy with a large-scale mental home project and a project for the mentally retarded in the Republic of South Africa. With regard to these the Commission points out that both schemes are in their very early stages and that they obviously were conceived after a member of the Commission had raised the question of social and charity work done by the Church of Scientology in South Africa (Pty.) Ltd.^{*d} As a church it offers pastoral counselling explained as follows:

"... with all the modern inventions of Science human beings always seem to have something wrong with them. Perhaps you yourself are subject to an illness or an ailment, a pain or a ache, which constantly recurs. You may be among the many who have sought medical help but who have not received lasting relief.

This is where PASTORAL COUNSELLING comes to your aid.

Developed by the Founder of the Church of Scientology many years ago it has been refined and standardised. It treats bodies through the mind and spirit and produces that much desired result, a well happy, human being."²

¹Editor, Monthly Magazine, Total Freedom, International S.A. Edition No. 2.: Complete Press (Pty.) Limited, Johannesburg, South Africa (1969), p. 1.

²Parvin B.: Dissemination Secretary: Circular letter. The Church of Scientology in S.A. (Pty.) Ltd., Durban, South Africa. (No date).

*Record of Evidence: a) Vol. 53, pp. 53-93 - Mr. G. Cook.
b) Vol. 40, p. 42 - Mrs. N.E. Kleyn.
c) Vol. 53, pp. 65 et seq. - Mr. G. Cook.
d) Vol. 53, p. 92 - Mr. G. Cook.

This is dianetic therapy under another name. No charity is dispensed, the idea being that a person should be helped to help himself instead of receiving alms - a sound and long-established idea, but apt to be too slow in cases of urgent physical need.

5.35. To sum up: With regard to the Fourth Dynamic, i.e. all mankind, Scientology has so far contributed little that is not primarily for the advancement of Scientology itself. It has given no proof, and the Commission has been unable to find, that it is able to realise its aim of a civilisation without insanity or the survival of all mankind.

5.36. The Fifth Dynamic: The only evidence of activity directed towards this objective or in furtherance thereof gathered by the Commission is an undated circular letter addressed to Veterinary Surgeons. The circular reads:

"Scientology has something of value for all people who desire to help not only their fellow man, but also animals.

There is a vast, practically unexplored field here, in the animal world.

Animals have definite personalities. Knowing this, if one communicates with the animal as an individual, one can bring about a definite improvement in its well being, and to quite a large extent, control its susceptibility to disease.

We have simple methods, which when applied with skill, can improve the health of an animal, already ill. We are referring here particularly to animals who do not respond to treatment.

Handling the owners of animals can be a problem. Here too, we have had wide and successful experience in dealing with people. Our methods could be of great assistance and value to you.

You are cordially invited to contact us at the above address for further discussion or information."¹

It may well be possible to achieve beneficial results in the vast field referred to since sympathetic individual attention is effective therapy in any case. The auditing of animal owners would, by directing their attention to the animal's point of view, probably make for more humane treatment.

5.37. The Sixth Dynamic: The urge towards existence as the physical universe or Matter, Energy, Space and Time (MEST). This is a contradiction in the theory of Scientology since in its basic philosophy it presents the theta - the spiritual which is immortal and is the human being - as being in conflict with MEST. Life is explained as a manifestation of theta-conquered MEST, through all forms of life from the simplest to the most complex.* The two, e.g. MEST and

¹Kember, Jane: Association Secretary: Circular letter. To Veterinary Surgeons. Hubbard Association of Scientologists International, Johannesburg, South Africa. (No date).

*Hubbard L. Ron: Science of Survival, Book One, Ch. I.

theta, the life-force or soul, then exist side by side, each with its own performance rules. When theta gets painfully mixed with MEST this results in engrams and a consequent deterioration of theta. From that theta's only escape is withdrawal by death, which enables it to find another body to move into. In Scientology practice, however, MEST figures as property which must be respected and protected and the physical environment which must be controlled. In regard to the social personality Mr. Hubbard writes:

"He fixes the tyre that is flat rather than attack the windscreen.

In the mechanical arts he can therefore repair things and make them work.

...

Property is the property of someone to the social personality and its theft or misuse is prevented or frowned upon."¹

Scientology's drills for confronting the physical environment and handling objects have already been mentioned. These are useful and effective.

5.38. The Seventh and Eighth Dynamics: These two dynamics properly belong to the spiritual sphere and are fully discussed elsewhere.

5.39. The increase of awareness and total spiritual freedom: The procedures described in the two books which have greatest bearing on this part of Scientology, Scientology 8-8008 and The Creation of Human Ability, have the two-fold aim of -

- (a) increasing awareness by getting the preclear (pupil) to confront all manner of real and unreal things and emotions, to project his attention to different spots and places, to bring him physically into touch with them, to view danger, security, the existence of others mentally, and leading him from self-determinism to pan-determinism. "In Pan-Determinism we are not concerned with either bad or good. We are only concerned with the fact that a thetan is trying to control many identities, ... Pan-Determinism is what one is fighting for. It is the 'reason why' behind existence.

The auditing commands for the running of pan-determinism are as follows: 'What do you feel you could control', and 'some more things' and 'some more things'."²

¹Hubbard L. Ron: Introduction to Scientology Ethics. 1st Edition. Colonna Press Ltd., Hemel, Hempstead, Herts. England. (1968), p. 19.

²Hubbard L. Ron: The Creation of Human Ability. The Garden City Press Limited, Letchworth, Hertfordshire, England, (1968), pp. 112-113.

All this is still in essence what Dianetics set out to do;

(b) the aim of increasing the power of the spirit by means of exteriorization. This is to be effected by Standard Operating Procedure (or SOP 8), which consists of various steps by which the spirit (or thetan) is projected outside the body. This, states Mr. Hubbard, brings the individuals into higher levels of certainty, higher levels of communication - communication not only with their own bodies but also with others and with the material universe.*

"Scientology has opened the gates to a better world. It is not a psycho-therapy nor a religion. It is a body of knowledge which, when properly used, gives freedom and truth to the individual."¹

Mr. Hubbard does not say from what or to what purpose.

5.40. This tallies with the particulars given in advertisements of the first six OT (Operating Thetan) grades. OT 1: Extroverts a being and brings about an awareness of himself as a thetan and his relation to others and the physical universe. OT 3: Ability to operate as an individual and awareness of his own identity as a thetan. OT 4: Brings about a state of exteriorization and the ability to operate as an exterior spiritual being. OT 5: Refamiliarises the thetan exterior with the physical universe. OT 6: Ability to operate freely as a thetan exterior and to act pan-determinedly, extends the influence of the thetan to the universe of others. This last is expressed in terms of faith. When in a full state of beingness "... one could occasion faith itself to occur within his own universe, or could occasion people to have faith in him."²

5.41. All this leads to the conclusion that the increase of spirituality claimed by Scientology is limited to increase of the individual's awareness of himself as a spiritual entity and to his realization of the power of his mind over matter. This may well have a liberating effect on his spirit and enable him to experience more fully and approach other people with more confidence. It is subjective experience and therefore beyond argument. It is clear, however, that this increase of spirituality is effected by means of technology. It in no way implies deep religious content. For such content it is dependent on what individual members bring to it from other sources.

5.42. This conclusion is borne out by the expressed views of several students and adherents of Scientology. The following serve as examples:

¹Hubbard L. Ron: The Creation of Human Ability: Op.cit., p. 251.

²Hubbard L. Ron: Scientology 8-8008. Fourth Edition. Grant Production Co. Ltd., London, England. (1965), p. 65.

*Hubbard L. Ron: Creation of Human Ability, p. 223.

- (a) "One point, however, must be made clear.

Scientology does not have any intention of altering any individual's religious faith or sect. Further, it is more likely to increase the individual's reality on his own particular understanding of religion ... Scientology can bring the realization of immortality to the individual through communication, and from the knowingness of immortality spring both good health and wisdom."¹

- (b) "Scientology conflicts nowhere with the truth and will be found to agree with known facts in whatever field it overlaps. It does not conflict with any religious truths, ... On the contrary, it has something to offer everyone, Christian, Jew, Buddhist, Mohammedan, Agnostic, Atheist, Capitalist, Communist ... Scientology affirms the existence of a Supreme Being, but leaves to the individual full scope to regard that Being as he will."²

- (c) "... In Scientology we have no dogma ... We believe that through Scientology the fundamental aim of all the religions are obtainable ... it is a validation ... I don't know of any person who has come into Scientology with a fundamental religious belief, practice, who hasn't had it reaffirmed and strengthened as a result of their experiences in Scientology."³

5.43. To sum up: This part of Scientology being entirely subjective the Commission cannot gauge to what extent it realizes its aims with regard to the increase of awareness and spiritual power. Whether such power as is developed is used for good or for evil must be decided on the grounds of the role Scientology has played and is playing in the lives of individuals and the community.

5.44. Elsewhere in this Report the objects of the two companies Hubbard Scientology Organisations in South Africa (Proprietary) Limited and The Church of Scientology in South Africa (Proprietary) Limited have been set out. Insofar as these objects embrace commercial and spiritual aims the Commission has refrained from discussing them in this chapter since the former do not, in the view of the Commission, require discussion and the latter are treated elsewhere. The remaining objects are in no way inconsistent with the aims and objects of Scientology as set out in paragraphs 5.1-5.42 above. Indeed the first objects clause of Hubbard Scientology Organisations in South Africa (Proprietary) Limited stresses the specific aim of

¹Horner J.F.: Fundamentals of Scientology. Condor Printers, Johannesburg. (1956), p. 12.

²Gerry U Keith: Scientology : Its contribution to knowledge: Op.cit., pp. 2-3.

³Record of Evidence, Vol. 51(b), p. 94 - Mr. D.B. Gaiman.

achieving all objects relating to the human mind, spirit and soul in mental psycho-somatic and allied fields by means and in accordance with the principles of the science known as Scientology developed by Mr. Lafayette Ronald Hubbard, and outlined in his work Scientology 8-8008 and in other works by him.

5.45. Legislation should, in the opinion of the Commission, be enacted which provides for the establishment and maintenance of a register of psycho-therapists and persons who practice psychology. Persons so registered should be subject to disciplinary control by the South African Medical and Dental Council, or any other approved registering body.

5.46. The aforesaid legislation should furthermore, save in respect of classes of specified persons excepted from the provisions of the legislation, prohibit the application of psycho-therapy or any form thereof and the practice of psychology or any form thereof by persons not registered.

5.47. Any form of advertisement by persons not registered should be prohibited.

5.48. An effective method of defining the application of psycho-therapy and the practice of psychology in a manner which embraces both the aspects of diagnosis and treatment would be to use the definition of "psychological practice" as contained in the Psychological Practices Act 1965, of the State of Victoria as a guide. The definition is as follows:

"Psychological practice" or "practice of psychology" means -

- (a) the evaluation of behaviour or cognitive processes or personality
or adjustment in individuals or in groups through the interpretation of tests for assessing mental abilities aptitudes interests attitudes emotions motivation or personality characteristics;
- (b) the use of any method or practice calculated to assist persons
or groups with adjustment or emotional or behaviour problems in the areas of work family school or personal relationships; or
- (c) the administration of any prescribed test or the use of any prescribed technique device or instrument for assessing mental abilities aptitudes interests attitudes emotions motivation or personality characteristics -

but does not include the interpretation of tests or the use of any method or practice by a teacher in the ordinary course of teaching or research in a university, State school, registered school or other prescribed educational institution; and to 'practice psychology' has a corresponding meaning."

The Commission considers that the word "character" ought to be inserted before the word "emotional" in (b) and the following words ought to be inserted after the words "behaviour

problems" in (b) "or of promoting positive personality change growth and development."

5.49. The Psychological Practices Act 1965, inter alia provides that the Act does not apply to:

- (a) Legally qualified medical practitioners.
- (b) Anything done by any person who is a priest or a minister of a recognised religion in accordance with the usual practice of that religion.
- (c) Anything which is necessary or required to be done by a student in the course of his studies as a student in any university or other prescribed educational institution.
- (d) Anything done in accordance with the rules by any person under the supervision or direction of a registered psychologist.

5.50. The above exceptions appear to the Commission to be necessary exceptions. Slight alterations to the phraseology might be desirable to bring the description of the excepted classes into line with conditions in the Republic of South Africa. For instance the word "qualified" in (a) should be deleted and substituted by "registered" and the words "a recognised religion" in (b) should be deleted and substituted by "a religion duly recognised by the State."

5.51. In addition to the categories listed in the preceding paragraph registered Social Workers should be excepted from the provisions of any legislation to be enacted. The Commission is aware that the Registration of psychologists with the South African Medical and Dental Council is currently under review with a view to introducing subdivisions of various types of psychologists. Therefore any proposed legislation should be consistent with the outcome of such review.

5.52. Since having resolved to make the foregoing recommendation the Commission has learnt that Sir John G. Foster, K.B.E., Q.C., M.P. in his report on the practice and effects of Scientology in the United Kingdom has recommended the passing of legislation restricting the practice of psycho-therapy for reward to members of a profession properly trained and qualified in its techniques. Sir John Foster disapproved in strong terms of discriminating against a person merely because he is a Scientologist and states:

"I cannot see any reason why Scientologists should not be allowed to practise psychotherapy if they satisfy the proposed professional body that they are qualified to do so, that their techniques are sound, that their practitioners receive adequate training and operate under a stringent ethical code, and that there is no hint of exploitation."¹

The Commission holds similar views and respectfully endorses them.

¹Foster Sir John G.: Enquiry into the Practice and Effects of Scientology. Her Majesty's Stationery Office, London, England. (December 1971), page 181, par. 262.

CHAPTER 6

THE BASIC THEORY UNDERLYING DIANETIC AND SCIENTOLOGY THERAPY.

A. Introduction:

6.1. Since Mr. Hubbard himself claims that Scientology developed out of Dianetics, it is necessary briefly to direct attention to the latter as the underlying basis on which Scientology is founded. Scientology basically rests upon the hypotheses of Dianetics. If these suppositions can be demonstrated to be scientifically valid, the treatment based thereon can likewise be tested and verified. If the contrary is established, namely that the dianetic theory cannot be scientifically proved, it is merely a supposition which should not form a basis for the treatment of human illnesses, even though the illnesses are merely at the psycho-somatic level.

6.2. It is the intention to examine these suppositions and to test them against recognised and accepted scientific standards. Mr. Hubbard commences as follows: "Dianetics (Gr., dianoua - thought) is the science of mind. Far simpler than physics or chemistry, it compares with them in the exactness of its axioms and is on a considerably higher echelon of usefulness. The hidden source of all psycho-somatic ills and human aberration has been discovered and skills have been developed for their invariable cure."^{1a}

6.3. Mr. Hubbard claims Dianetics to be a science, simpler but much more adaptable than physics or chemistry. He also claims that the hidden source of all psycho-somatic illnesses, was discovered by Dianetics and further, that skills, which means techniques, were developed to cure them without exception. It must be borne in mind that, Scientology claims that approximately 70% of all illnesses is psycho-somatic.*

6.4. Mr. Hubbard also states:

"Dianetics is an exact science and its application is on the order of, but simpler than, engineering. Its axioms should not be confused with theories since they demonstrably exist as natural laws hitherto undiscovered."^{1a}

"A science of the mind, if it were truly worthy of that name would have to rank, in experimental precision, with physics and chemistry. There could be no 'special cases' to its laws."^{1b}

6.5. Thus the following deductions from Mr. Hubbard's own writings are fully justified:

- (a) That it is claimed that by making use of the techniques of Dianetics approximately 70% of all human illnesses can be cured.

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health. The Gordon City Press Ltd., Letchworth, Hertfordshire, Great Britain. Fifteenth Printing, May 1968, a) p. ix; b) p. 5.

* Hubbard L. Ron: What is Scientology?, p. 6.

* Hubbard L. Ron: Dianetics: The Modern Science of Mental Health, p. 91.

(b) That it is claimed that Dianetics is an exact science.

6.6. The Commission anticipated proof of these claims. No such proof was presented to the Commission.

B. The Theory of Dianetics:

(a) The Reactive and Analytical Minds.

6.7. According to Mr. Hubbard the human "mind" consists of three divisions, namely, the "analytical mind", the "reactive mind" and the "somatic mind".

6.8. The analytical mind is the "I" (the centre of awareness) and can be compared with a "computer" and possesses the following characteristics:

- (a) It analyses data.
- (b) It is a perfect computer.
- (c) It is infallible.
- (d) In order to operate it requires data: Percepts, memory and imagination.
- (e) It records all conscious forms of experience (or "knowingness"):
Each perception, sight, sound, smell, taste, organic sensation, pain, rhythm, ciesthesia and emotion is fully, properly and neatly filed in the "standard banks".
- (f) It constantly weighs fresh experience in the light of old experience, makes fresh deductions in the light of former, previous or old ones, draws new conclusions, and generally is intent on being correct at all times.

There is no question of the analytical mind making any error except those errors which flow from insufficient or erroneous but accepted data.

6.9. The reactive mind is the sub-mind which until now man regarded as underlying his conscious mind, but which Dianetics has discovered to be the only mind that is always conscious.

6.10. The reactive mind is energetic. It does not remember but records and uses the recordings only to produce action - "It does not 'think'; it selects recordings and impinges them upon the 'conscious' mind and the body without the knowledge or consent of the individual."¹

The only knowledge which the individual has of such action is intermittent realization that he does not act rationally in regard to one matter or another and cannot understand why this is so.

6.11. The reactive mind reacts exclusively to physical pain and painful emotions. It is not under volitional control but works on a stimulus-response basis. It reacts on the same basis as the animal's mind. Recordings are not taken up as memory or experience but only as forces to be reactivated. It receives its recordings as cellular engrams when the conscious mind is

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., p. xii.

unconscious.

6.12. When man is under anaesthesia e.g. during an operation, or when he becomes unconscious through injury or illness, his reactive mind functions fully. "He may not be 'aware' of what has taken place, but, as dianetics has discovered and can prove, everything which happened to him in the interval of 'unconsciousness' was fully and completely recorded."^{1a} These particulars are not analysed or evaluated by the conscious mind. It may, however, be reactivated at any time thereafter by similar circumstances which are observed by the individual when he is awake and conscious. When any such recording, called an engram, is restimulated it has commanding power. It disengages the conscious mind, takes mechanical control of the body and causes behaviour and action to which the conscious mind or individual would never consent. "He is, nevertheless, handled like a marionette by his engrams."^{1b}

6.13. The antagonistic powers of the outside world in this way become part of the individual without his knowledge or consent. In this way an internal world of power is formed, which has an impact, not only in the external world but on the individual himself. Aberrations are therefore caused not by what the individual did, but what has been done to him.

6.14. Since it is the general assumption that man is in fact unaware of what happens to him during periods of unconsciousness, e.g. during anaesthesia, illness, injury or as a result of drugs, the reactive mind is aided in this manner.

6.15. Mr. Hubbard further asserts that two hundred and seventy persons suffering from all forms of inorganic mental illness and a great variety of psycho-somatic ills were examined and treated and states that: "In each one this reactive mind was found operating its principles unvaried"^{1c} and that "The reactive mind is the entire source of aberration. It can be proved and has been repeatedly proven that there is no other, for when that engram bank is discharged, all undesirable symptoms vanish and a man begins to operate on his optimum pattern."^{1d}

6.16. During moments of unconsciousness the operation of the analytical mind is suspended, the reactive mind takes over and the reactive mind banks are formed. This can be illustrated as follows:

A B C D E F

AF = the complete life cycle of an individual. During AB, CD and EF man is conscious and his analytical mind is in action. What he observes, feels and experiences are recorded in the standard memory banks. BC and DE are the moments of unconsciousness when the reactive mind takes over. The reactive mind bank is created, or stated differently, engrams are formed. Unbeknown to man his whole life is influenced in this manner. It visits him with aberrations and psycho-somatic ills. This causes mental deviations, such as neuroses, psychoses, it renders him schizophrenic, paranoiac, maniac depressive, hypocondriac, it gives him colds, asthma and even

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) p. xii; b) p. xiii; c) p. 51; d) p. 52.

heart disease. In its entirety the whole forms his entire life.

6.17. Recordings by the reactive mind are complete in the finest detail. "The reactive bank does not store memories as we think of them. It stores engrams."^{1a} The formation of engrams are accompanied by pain and painful emotions.

(b) Engrams and Aberrations.

6.18. All physical pain and painful emotions, which the individual experiences during his lifetime, irrespective of whether or not he is aware thereof, are stored in the engram bank. Nothing is ever forgotten.

"And all physical pain and painful emotion no matter how the individual may think he has handled it, is capable of re-inflicting itself upon him from this hidden level, unless that pain is removed by dianetic therapy.

The engram and only the engram causes aberration and psycho-somatic illness."^{1b}

6.19. Engrams possessing language are recorded at conscious level as commands. Thought processes are not only disturbed by these engramic commands but also because "the reactive mind reduces, by regenerating unconsciousness, the actual ability to think. Few people possess, because of this, more than 10% of their potential awareness."^{1b}

6.20. Mr. Hubbard proceeds a step further and declares:

"It had been discovered that the engram bank recording was probably done on the cellular level, that the engram bank was contained in the cells. It was then discovered that the cells, reproducing from one generation to the next, within the organism, apparently carried with them their own memory banks ... Where one has human cells, one has potential engrams."^{1c}

6.21. Engrams are formed during moments of unconsciousness, the state induced by anaesthesia, drugs, injury or shock. It is clear, according to Mr. Hubbard, that painful emotion and physical pain are not recorded in the standard banks. During these moments the operation of the analytical mind is suspended. Then he proceeds to outline the basis of his entire supposition by stating that clinical tests establish the following to be scientific facts:

- "1. The mind records on some level continuously during the entire life of the organism.
2. All recordings of the lifetime are available.
3. 'Unconsciousness', in which the mind is oblivious of its surroundings, is possible only in death and does not exist as total amnesia in life.

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) p. 60;
b) p. xiii; c) p. xvii.

4. All mental and physical derangements of a psychic nature come about from moments of 'unconsciousness'.
5. Such moments can be reached and drained of charge with the result of returning the mind to optimum operating condition."^{1a}

6.22. Since unconsciousness is the sole source of aberration Mr. Hubbard declares that his doctrine can be tested in the following way:

"If you care to make the experiment you can take a man, render him 'unconscious', hurt him and give him information. By dianetic technique, no matter what information you give him, it can be recovered. This experiment should not be carelessly conducted because you might also render him insane."^{1b}

6.23. There are three types of engram - all of them are aberrative viz.:

"First is the contra-survival engram. This contains physical pain, painful emotion, all other perceptions and menace to the organism. A child knocked out by a rapist and abused receives this type of engram. The contra-survival engram contains apparent or actual antagonism to the organism.

The second engram type is the pro-survival engram. A child who has been abused is ill. He is told, while he is partially or wholly 'unconscious', that he will be taken care of, that he is dearly loved, etc. This engram is not taken as contra-survival but pro-survival. It seems to be in favor of survival. Of the two this last is the most aberrative since it is reinforced by the law of affinity which is always more powerful than fear. Hypnotism preys on this characteristic of the reactive mind, being a sympathetic address to an artificially unconscious subject. Hypnotism is as limited as it is because it does not contain, as a factor, physical pain, and painful emotion: things which keep an engram out of sight and moored below the level of 'consciousness'.

The third is the painful emotion engram which is similar to the other engrams. It is caused by the shock of sudden loss such as the death of a loved one."^{1c}

6.24. Mr. Hubbard further states that the reactive mind bank consists exclusively of these engrams and that its thinking process is confined to engrams: "... for it thinks in terms of full identification, which is to say identities, one thing identical to another."^{1c} While the analytical mind is capable of solving any problem the reactive mind thinks in terms of

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) pp. 54-55; b) p. 55; c) p. 62.

equalities: "That's so beautifully, wonderfully simple that it can be stated, in operation, to have just one equation: $A=A=A=A$." ^{1a}

6.25. Mr. Hubbard gives the following example to demonstrate how an engram is recalled and causes deviation and illness. A woman is kicked or knocked out, which equals the pain of the kick, which equals the overturning chair, which equals the sound of a passing motor car, which equals what her husband says to her that she is no good, that she easily changes her mind, that she is unconscious. "In the case of the woman who was knocked out and kicked, any perception in the engram she received has some quality of restimulation. Running water from a faucet might not have affected her greatly. But water running from a faucet plus a passing car might have begun some slight reactivation of the engram, a vague discomfort in the areas where she was struck and kicked, not enough yet to cause her real pain but there all the same. To the running water and the passing car we add the sharp falling of a chair and she experiences a shock of mild proportion. Add now the smell and voice of the man who kicked her and the pain begins to grow. The mechanism is telling her that she is in dangerous quarters, that she should leave. ... She stays. The pains in the areas where she was abused become a predisposition to illness or are chronic illness in themselves, minor it is true in the case of this one incident, but illness just the same. Her affinity with the man who beat her may be so high that the analytical level, being assisted by a normally high general tone, may counter against these pains. But if that level is low, without much to assist it, then the pains can become major." ^{1b} This is not all. The engram which has been formed, apart from restimulation e.g. the running water, the noise of a motor car contains neurotic positive suggestion.

6.26. A person with an engram does not know what ails. In the example of the woman a key-in was required to activate the engram. At a stage when she was conscious and tired the husband threatened to beat and abuse her. That is experience at conscious level: "It was found to be 'mentally painful' by her. And it was 'mentally painful' only because there was real, live, physical pain unseen under it, which had been 'keyed-in' by the conscious experience. The second experience was a lock ... She thinks she is worried about what he said in the lock experience. She is actually worried about the engram. In this way memories become painful." ^{1c}

6.27. The following is a further example: "Put a man under ether, hurt him in the chest. He has received an engram because his analytical power was turned off first by ether and then by a chest pain. While he was there on the operating table, the reactive mind recorded the click of instruments, everything said, all sounds and smells. Let us suppose that a nurse was holding one of his feet because he was kicking. This is a complete engram." ^{1d}

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) p. 63; b) p. 65; c) p. 67; d) p. 74.

6.28. This engram will be keyed-in at some future time by a similar incident. Anything happening hereafter which is to the slightest degree related to the formation of the engram acts as a key-in i.e. restimulates the experience: "This is 'push-botton' in its precision. If one knew another's main restimulators (words, voice tones, music, whatever they are - things which are filed in the reactive mind bank as parts of engrams) one could turn another's analytical power almost completely off, actually render him unconscious."^{1a}

6.29. Mr. Hubbard proceeds:

"Engrams can, if environment is uniform be held in chronic restimulation! This means a chronic partial shut-down of analytical power. The recovery of intelligence by a clear and the rise of that intelligence to such fantastic heights results in part from the relief of word commands in engrams that he is stupid and in a larger part from the relief of this chronic shut-down condition.

This is not theory. This is scientific fact. It is strictly test-tube. The engram contains the percept of a shut-down analyzer; when it is restimulated the engram puts that datum back into force in some degree.

...

If a person has a large number of engrams and they are keyed-in and he lives around many restimulators his condition can vary from normal to insane."^{1b}

6.30. Mr. Hubbard proceeds to make the assertion that engrams are formed by everything said by other people while a person is unconscious:

"In passing it should be mentioned that only absolute silence, utter silence and tomb-like silence, should attend an operation or injury of any kind. There is nothing which can be said or given as a perceptive in any moment of 'unconsciousness' which is beneficial to a patient. Nothing! In the light of these researches and scientific findings (which can be proven in any other laboratory or group of people in very short order), speech or sound in the vicinity of an 'unconscious' person should be punished criminally as, to any-one who knows these facts, such an act would be a willful effort to destroy the intellect or mental balance of an individual. If the patient is complimented, as in hypnosis or during an injury or operation, a manic is formed which will give him temporary euphoria and eventually plunge him into the depressive stage of the cycle."^{1c}

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) 74; b) p. 75; c) pp. 116-117.

6.31. Another form of engrams is described as follows: "Sometimes, in the first session, a pre-clear shuts his eyes in reverie to find himself in a dentist's chair at the age of three. He has been there for the last thirty years or so because the dentist and his mother both told him to 'stay there' while he was shocky with pain and gas - so he did, and the chronic tooth trouble he had all his life is that somatic."^{1a}

6.32. Mr. Hubbard maintains that there are also pre-natal engrams: "Tests had held up the discovery that all data, awake, asleep and 'consciousness', from the moment of conception on was always recorded somewhere in the mind or body ... That babies cannot record until the myelin sheating is formed has about as much truth, on investigation, as the fact that penis-envy is the cause of female homosexuality. Neither theory, when applied works. For the baby, after all, is composed of cells and it is evidenced now by much research that the cell, not an organ, records the engram."^{1b}

6.33. The engram is passed from parent to child as if it is an hereditary factor which is implanted on the gene: "Like germs they respect none and carry forward from individual to individual, from parents to child, respecting none until they are stopped by Dianetics."^{1c} Even when a person shows emotion to an expectant mother, the emotion is directly implanted on the unborn child.

6.34. In Dianetics the prenatal engram remains in the foreground: "Do not suppose that just because you cannot reach prenatal engrams in a case that they are not here. There are scores and scores of them in every case. Remember that an engram isn't a memory, it has to be developed to become within recall. There is no human being walking on earth today who does not have a plenitude of prenatals."^{1d}

(c) The Consequences of Engrams.

6.35. Mr. Hubbard claims that it is possible to eradicate all psycho-somatic illness by dianetic therapy. He states:

"Psycho-somatic illnesses are those which have a mental origin but which are nevertheless organic.

...

The problem of psycho-somatic illness is entirely embraced by dianetics, and by dianetic technique such illness has been eradicated entirely in every case.

About seventy per cent of the physician's current roster of diseases falls into the category of psycho-somatic illness. How many more can be so classified after dianetics has been in practice for a few years is difficult

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) p. 295; b) p. 127; c) p. 134; d) pp. 282-283.

to predict, but it is certain that more illnesses are psycho-somatic than have been so classified to date."^{1a}

6.36. Mr. Hubbard states that treatment for incidental injuries, surgery for various ailments such as genetic malformation, and orthopaedic cases remain properly outside the field of Dianetics: "... although it can be remarked in passing that almost all accidents are to be traced to dramatization of engrams and that clears rarely have accidents."^{1b} However: "Arthritis, dermatitis, allergies, asthma, some coronary difficulties, eye trouble, bursitis, ulcers, sinusitis, etc. form a very small section of the psycho-somatic catalogue. Bizarre aches and pains in various portions of the body are generally psycho-somatic. Migraine headaches are psycho-somatic and, with the others, are uniformly cured by dianetic therapy. (And the word cured is used in its fullest sense)."^{1b}

6.37. He remarks that the number of physical ailments which are psycho-somatic depends on: "... how many conditions the body can generate out of the factors in engrams. For example, the common cold has been found to be psycho-somatic."^{1b} "A number of germ diseases are predisposed and perpetuated by engrams. Tuberculosis is one."^{1c}

6.38. He moreover maintains that any inclination towards an illness is caused by engrams:

"Many conditions which have been called 'inherited disabilities' are actually engramic. ... Engrams can predispose and perpetuate bacterial infections ...

...

At the present time dianetic research is scheduled to include cancer and diabetes. There are a number of reasons to suppose that these may be engramic in cause, particularly malignant cancer."^{1c}

6.39. Mr. Hubbard classifies all psycho-somatic illnesses in five classes and quotes examples of each. He makes the assertion that childrens' ills are aggravated by engrams and even prevented by clearing:

"A check of many subjects on this matter of childhood illness being predisposed by, precipitated by and perpetuated by engrams causes one to wonder just how violent the diseases themselves really are: they have never been observed in a cleared child and there is reason to investigate the possibility that childhood illnesses are in themselves extremely mild and are complicated only by psychic disturbance - which is to say, the restimulation of engrams.

In fact, one could ask this question of the entire field of pathology: what is the actual effect of disease minus the mental equation? How serious are bacteria?"^{1d}

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) p. 91; b) p. 92; c) p. 93; d) p. 101.

(d) Dianetic Therapy.

6.40. Engrams are the source of all evil. By releasing man from his engrams, he is not only freed from mental and all psycho-somatic illnesses but is at the same time transformed into a better being than all other persons who have not undergone dianetic therapy and Scientology processing. This release is accomplished by merely lifting engrams from the reactive mind to the analytical or conscious mind. This procedure should be compared with abreaction in psychiatric practice, i.e. a panic state induced by bringing to conscious recall certain past episodes.

6.41. In Mr. Hubbard's own words: "Dianetic therapy may be briefly stated. Dianetics deletes all the pain from a lifetime. When this pain is erased in the engram bank and refilled as memory and experience in the memory banks, all aberrations and psycho-somatic illness vanish .."^{1a}

6.42. Dianetic therapy consists of processing. Mr. Hubbard states:

"The object of dianetic therapy is to bring about a release or a clear.

A release (noun) is an individual from whom major stress and anxiety have been removed by dianetic therapy.

A clear (noun) is an individual who, as a result of dianetic therapy has neither active nor potential psycho-somatic illness or aberration.

To clear (verb) is to release all the physical pain and painful emotion from the life of an individual ..."^{1b}

6.43. Mr. Hubbard adds: "The purpose of therapy and its sole target is the removal of the content of the reactive engram bank. In a release, the majority of emotional stress is deleted from the bank. In a clear, the entire content is removed."^{1c}

6.44. Nobody can err with dianetic therapy: "The mind is a self-protecting mechanism. Short of the use of drugs as in narco-synthesis, shock, hypnotism or surgery, no mistake can be made by an auditor which cannot be remedied either by himself or by another auditor."^{1d}

6.45. The techniques available to the auditor are returning, repeater techniques, time shift and somatic location:

"The first, last and only job of the auditor is to find the earliest engrams available and erase them. ...

The various ways to accomplish this are the techniques and arts of therapy. Anything which brings about this erasure of engrams in place and their refiling as experience is useful and legitimate whatever it includes."^{1e}

An engram is erased by recounting it until it has vanished entirely:

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) p. xiii; b) p. 170; c) p. 174; d) p. 165; e) p. 248.

"There is one motto which applies to all therapy 'If you keep asking for it, you'll get it'. Any and all engrams surrender on the basis of returning the patient to the area time and again, session after session."^{1a}

6.46. A therapy session commences as follows: "The patient sits in a comfortable chair, with arms, or lies on a couch in a quiet room where perceptive distractions are minimal. The auditor tells him to look at the ceiling. The auditor says: 'When I count from one to seven your eyes will close'. The auditor then counts from one to seven and keeps counting quietly and pleasantly until the patient closes his eyes. A tremble of the lashes will be noticed in optimum reverie."^{1b} The processing continues: "(Auditor pauses; installs canceller). All right, let us go back to your fifth birthday ... (work continues until the auditor has worked the patient enough for the period) ... Come to present time. Are you in present time? (Yes). (Use canceller word). When I count from five to one and snap my fingers you will feel alert. Five, four, three, two, one. (Snap)."^{1c}

6.47. The auditor starts with prenatals. In the unlikely event of engrams not being found: "... bring the patient up to present time but remind him to keep his eyes closed. Now ask him a few questions about his family, his grand parents, his wife or, if the pre-clear is a woman, her husband. Ask about any former husbands or wives. Ask about children. And ask particularly about death. You are looking for a painful emotional engram, an instant of loss which will discharge."^{1d}

6.48. Should something emerge the preclear should be retracted, the matter investigated until a discharge is obtained. If it is not obtained then something else must be looked for:

"If nothing discharge yet, keep calm (all this work will pay dividends in the next session or the next or the next) keep searching, keep observing. There is emotional charge here somewhere which will discharge. Try other combinations of words such as those which would be said to a sick and worried child, make the pre-clear repeat them."^{1d}

"If he is stuck in present time, start him on repeater technique again, suggesting bouncers: 'Get out and never come back!' 'You can't ever return!' etc., ... If he is not returning after some of this, start in with holder phrases: 'I'm stuck!' 'Don't move!' and so forth."^{1e}

6.49. Other courses are also open to the auditor:

"The first of them is to use his wits. The next is to indoctrinate the patient into returning. This indoctrination is quite simple. The auditor takes the patient back a few hours and has the patient tell what he sees.

The sonic and visio may be occluded but the patient may have some idea of

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) p. 285; b) p. 199; c) p. 202; d) p. 277; e) p. 278.

what is taking place. The auditor then takes him back a few days, then a few months and finally several years, each time getting the patient to describe his 'surroundings' as best he can. ...

...

If repeater technique still does not work and still does not get data, diagnose by his behaviour in therapy and his statements what must be troubling him or occluding his recalls and again use these guesses as repeater. ...

Should this still fail, then find some light locks, incidents which contain minimal pain, and run those."^{1a}

6.50. In the later development of Scientology processing, an electronic device called the E-Meter is used as an aid.

(e) Clear as the Goal.

6.51. The state of clear is the objective of dianetic therapy. It is attainable by undergoing basic treatment: "The clear, the goal of dianetic therapy, can be created from psychotic, neurotic, deranged, criminal or normal people if they have organically sound nervous systems."^{1b}

6.52. This is further supported by:

"Dianetically, the optimum individual is called the clear. ...

A clear can be tested for any and all psychoses, neuroses, compulsions and repressions (all aberrations) and can be examined for any autogenic (self-generated) diseases referred to as psycho-somatic ills. These tests confirm the clear to be entirely without such ills or aberrations. Additional tests of his intelligence indicate it to be high above the current norm."^{1c}

6.53. The clear is motivated by Dynamics I - IV, engrams being prevented by their proper functioning. Clear, however, is not only the goal of Dianetics, but also of Scientology. Its objective is the mental and spiritual aspect of man, and it is less concerned with the erasure of engrams than with the increase of ability awareness:

"Scientology is that branch of psychology which treats of (embraces) human ability. It is an extension of DIANETICS which is in itself an extension of old-time faculty-psychology of 400 years ago ...

Scientology, used by the trained and untrained person improves the health, intelligence, ability, behaviour, skill and appearance of people.

It is a precise and exact science, designed for an age of exact sciences."²

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) p. 284; b) p. xi; c) p. 8.

²Hubbard L. Ron: Scientology: The Fundamentals of Thought. Foundry Press, Ltd., Bedford, England, (Copyright 1956), p. 9.

"Dianetics can be done with no reference whatever to Scientology or its techniques ...

You use Dianetics much the way you would use any remedy.

When a fellow is burned, you audit out the burn ...

Dianetics is the answer to human suffering. USE it ...

Scientology is a vital practice in itself. It places a person above any further illness or suffering. But he has to be made well first ...

Having gotten the pc^δ well by medical care and Dianetic auditing, then start out with Scientology ...

Never run a Scientology grade to make a pc well or cure something. It's a misapplication.

By using Dianetics as readily as you use shoes you can make and keep people well ...

By then correctly using Scientology we can make the person a far better being.

We now have STANDARD DIANETICS.

We have developed Scientology STANDARD TECH.

Both are now valid as themselves.

They do not cross.

Dianetics for the body.

Scientology for the spirit.

USE BOTH."¹

6.54. It appears from the last mentioned quotation that scientologists are under the impression that Dianetics and Scientology have basically the same object. The following passage is even more emphatic: "The handling of psychosis, neurosis, and psycho-somatic illness do not happen to be the goal of the Scientologist. As long as the accent is upon ability any malfunction will vanish. ... If he increases the general ability of the individual in any and all fields then, of course any miss-ability such as those represented by psychosis, neurosis, and psycho-somatic illness will vanish."²

6.55. Mr. Hubbard emphatically claims that Dianetics is an exact science and places it on the same level as the natural sciences. He alludes to clinical tests without giving supporting particulars. He writes:

¹Hubbard L. Ron: HCO Bulletin dated 24th April, 1969. Dianetic Use. Hubbard Communications Office, East Grinstead, Sussex, England, pp. 1, 3 and 4.

²Scientology: Information Booklet: That Branch of Psychology which Treats of Human Ability, (Copyright 1956), p. 2.

^δpc : The abbreviation of preclear.

"Clinical tests prove these statements to be scientific facts:

1. The mind records on some level continuously during the entire life of the organism.
2. All recordings of the lifetime are available.
3. 'Unconsciousness', in which the mind is oblivious of its surroundings, is possible only in death and does not exist as total amnesia in life.
4. All mental and physical derangements of a psychic nature come about from moments of 'unconsciousness'.
5. Such moments can be reached and drained of charge with the result of returning the mind to optimum operating condition. 'Unconsciousness' is the single source of aberration."¹

These so-called scientific facts are the basis of Mr. Hubbard's theory that engrams are formed during unconsciousness or as the result of anaesthesia, drugs, injury or shock and that they can be erased by means of dianetic therapy. However, he neither employs a recognized scientific method nor gives any scientifically substantiated proof of the validity of these "facts".

6.56. On the other hand the practical applicability of what Mr. Hubbard teaches is stressed: "LET US BE PRACTICAL. A science is not a science unless it is practical. A theory is no good unless it works."² And again: "The essence of Scientology is its practicality: its application is broad and its results are uniformly predictable."³

6.57. Dianetics is concerned with health through the mind (mental therapy) and Scientology with the development of increased ability, understanding and communication. Both, however, make use of procedures termed processing or auditing.

6.58. These procedures are described as follows:

"Processing requires at least two people ... The individual applying the processing is called an auditor, which means essentially to listen and to compute. ... The person undergoing processing, as stated before, is called a pre-clear. ... Auditors today are rigorously trained ... They must also follow certain rules, some of which are incorporated in the Auditor's Code. ... The Auditor's Code of 1954 contains fifteen items which are listed here for the knowledge of the reader.

1. Do not evaluate for the pre-clear.
2. Do not invalidate or correct the pre-clear's data.

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., pp. 54-55.

²Hubbard L. Ron: Scientology: The Fundamentals of Thought: Op.cit., p. 14.

³Scientology: Information Booklet: Op.cit., p. 2.

3. Use the processes which improve the pre-clear's case.
4. Keep all appointment's once made.
5. Do not process a pre-clear after 10 p.m.
6. Do not process a pre-clear who is improperly fed.
7. Do not permit a frequent change of auditors.
8. Do not sympathize with the pre-clear.
9. Never permit the pre-clear to end the session on his own independent decision.
10. Never walk off from a pre-clear during a session.
11. Never get angry with a pre-clear.
12. Always reduce every communication lag encountered by the continued use of the same question or process.
13. Always continue a process as long as it produces change and no longer.
14. Be willing to grant beingness to the pre-clear.
15. Never mix the processes of Scientology with those of various other practices.

A pre-clear may visit an auditor to resolve some acute present-time problem, like arguments in the family. He may visit the auditor for some long chronic problem such as migraine headaches ... The pre-clear may just wish to understand life better or he may wish to develop his abilities more fully. ... A trained auditor can easily handle many aspects of life.

Individual processing is usually done in a room with both the pre-clear and the auditor sitting or standing. ... Auditing sessions are best done in a minimum of two-hours sessions. ... In an intensive the auditor usually processes a pre-clear for a period of twenty-five to thirty hours a week. ...

Processing, for the most part, involves the asking of questions or the giving of commands by the auditor."¹

6.59. Numbers 1, 2, 8 and 14 of this code of rules stress the importance of the neutral attitude towards the preclear on the part of the auditor. The auditor must neither evaluate for the preclear, he must not invalidate or correct him, nor sympathize with him, but must "grant him beingness" i.e. recognize his right to his own opinions and decisions.

¹Horner J.F. : Fundamentals of Scientology. The Condor Printers, Johannesburg, South Africa, (Copyright 1956), pp. 91, 92, 93, 94, 96, 97 and 98.

6.60. As far as can be judged from evidence before the Commission, there are various drills (in the form of commands) with the purpose of enhancing the preclear's powers of observation and concentration, while questions are used as an exercise in communication and with the purpose of getting him to view his own problems objectively.

6.61. The Commission points out that:

(a) The so-called rigorous training of auditors has been found to be inadequate. This is indicated elsewhere in the Report.

(b) Mr. Horner's statement that:

"An Auditor ... requires ... no machines"¹

no longer applies, since processing is now done with the aid of and E-Meter.

(c) In the case of dianetic therapy processing is used in order to uncover engrams and to erase aberrations caused by them, whereas the questions, commands and drills of Scientology auditing are aimed at the increase of ability and the powers of observation, communication and control. Such auditing is done up to Grade VI. Beyond that, i.e. in the OT grades, candidates process themselves with the aid of given materials, veiled in secrecy, and the E-Meter.

6.62. Mr. Hubbard emphatically claims that Dianetics is an exact science. However, he neither employs a recognized scientific method nor gives any scientifically substantiated proof. Proof, he says, is not dependent on intricate laboratory tests, but can be undertaken in any group by any intelligent individual.

6.63. Certainly all suppositions in the accepted human sciences cannot be proven experimentally, but then these merely remain hypothetic suppositions, until their validity is proved by accepted scientific processes. The absolute validity of such suppositions can never be claimed, even in accordance with scientific law, let alone be regarded as an exact science, without absolute validity having been proved. Furthermore certain conditions for the experiment or adduction of proof, with possible deviations and exceptions, require to be stipulated. Against this, as appears from references quoted above, Mr. Hubbard claims that Dianetics is an exact science and places it on the same level as the known natural sciences. His main argument is that "it works".

6.64. Mr. Hubbard alludes to clinical tests without furnishing supporting particulars. An example hereof is set out in paragraph 6.21 above. The failure to describe the clinical tests makes it impossible for the Commission to subject them to verification and to accept them

¹Horner J.F.: Fundamentals of Scientology: Op.cit., p. 98.

as scientific facts. At most they are to be regarded as suppositions. Of a similar nature are the tests alluded to in paragraph 6.32 above. There are no particulars with regard to their form, nature and scope.

6.65. Mr. Hubbard frequently lends known concepts a different content of his own, thereby causing confusion, e.g. he uses the term "engram" to indicate something different to its ordinary psychological meaning.* Engram is defined as follows: "A mental image picture of an experience containing pain, unconsciousness, and a real or fancied threat to survival; it is a recording in the Reactive Mind of something which actually happened to an individual in the past and which contained pain and unconsciousness, both of which are recorded in the mental image picture called an engram."¹ Furthermore, he presents the processing to erase engrams as his own discovery, whereas it is very similar to abreaction as practised by psychiatry. His frequent reference to the formation of engrams under anaesthesia is of no moment. He gives no indication of depth of anaesthesia. The whole principle of the method of "narco-analysis" used in medical practice to find out past episodes that may be relevant to a patient's symptoms is based on light anaesthesia. It is common knowledge that under light anaesthesia the patient may be fully aware of what is being said yet be unable to take part in conversation. He remembers much of this conversation on coming around, but nothing of what is said or goes on when he is under deep anaesthesia. Psycho-somatic illness is another case in point. Its occurrence is a recognised medical fact and it is accepted that its effects are physical. Mr. Hubbard's figure of approximately 70% is, however, meaningless without full explanation. The most organic condition e.g. a coronary thrombosis has a psychological factor. Each coronary patient has a different outlook on his own condition, which may either help or hinder his progress. To call a common cold (due to a virus) psycho-somatic is quite incorrect. One person with a cold reacts in such a way that he takes to bed for a week; another carries on uncomfortably but without fuss. It may be that Mr. Hubbard means by "psycho-somatic" symptoms of a physical type e.g. fast pulse, and induced psychological stimulus with no organic background. This is psycho-neurosis. But it could justifiably be claimed that every illness has a psychological factor.

6.66. The Commission is satisfied that many dianetic and Scientology procedures make use of suggestion conditioning and (though this is emphatically denied by Mr. Hubbard) of hypnotism.

6.67. The manner in which the suggestion is made is clearly indicated by the following passage:

¹Hubbard L. Ron: Scientology Abridged Dictionary: Op.cit., p. 16.

*Webster's Third International Dictionary gives the following psychological meaning: "A memory trace; specific: a protoplasmic change in neural tissue hypothesized to account for the persistence of memory".

"The somatic strip will now go to birth', says the auditor.

The patient in reverie begins to feel the pressure of contractions thrusting him down the birth canal.

'The somatic strip will now go to the last time you injured yourself', says the auditor.

The pre-clear feels a mild reproduction of the pain of, perhaps, a bumped knee. If he has sonic and visio recall, he will see where he is and suddenly realize that it was in the office : he will hear the clerks and typewriters and the car noises outside.

'The somatic strip will now go into the prenatal area', says the auditor.

And the patient finds himself in the area, probably floating along, not uncomfortable.

'The somatic strip will now go to the first moment of pain or discomfort which can now be reached', says the auditor.

The patient drifts around a moment and suddenly feels a pain in his chest. He begins to cough and feels depression all over him. Mama is coughing (often source of chronic coughs). 'Roll the cough', says the auditor. The patient finds himself at the beginning of the engram and begins to run it. 'Cough, cough, cough', says the patient. He then yawns. 'It hurts and I can't stop', he quotes his mother. 'Go to the beginning and roll it again', says the auditor. 'Cough, cough, cough', begins the patient, but he is not coughing as badly now. He yawns deeply. 'Ouch. It hurts, it hurts, and I can't seem to stop', quotes the pre-clear, listening directly if he has sonic, getting impressions of what's said if he does not have. He has picked up words now that were suggested in it by 'unconscious'. 'Unconsciousness' is beginning to come off with the yawns. 'Roll it again', says the auditor. 'I can't stop', says the pre-clear, quoting all that he finds this time. The somatic is gone. He yawns again. The engram is erased.

'The somatic strip will now go to the next moment of pain or discomfort', says the auditor."¹

6.68. Firstly it is manifest that the person is in a semi-state of hypnosis, and the suggestions by the auditor are clear. What is particularly striking is that no provision is made in this therapy for individual differences, aptitudes, education and so forth. All people have engrams and their origin is equal.

6.69. Any lingering doubt in regard to the suggestion that the patient is in a semi-state of hypnosis, disappears with the following passage:

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., pp. 291-292.

"The somatic does not turn on. The patient goes into a strange sleep. He mutters about a dream."^{1a} And in connection with the auditor's suggestions: "There are moments when it is necessary to be quite persuasive with the strip ..." ^{1b}

6.70. By way of summary the Commission desires to stress that dianetic therapy does not rest upon the making of a diagnosis. The underlying theory is that all humans are subject to engrams - prenatal engrams and post-birth engrams. They exist and merely require to be localised. Thus the diagnosis is a pre-existing reality at the moment when the preclear consults the auditor. Localisation of prenatal and thereafter of post-natal engrams is achieved by putting stereotyped questions, by repeating them until the preclear believes and accepts what is suggested. At this stage the needle of the E-Meter floats. The preclear F/Neds. The following is said about F/Neds: "The act of having a floating needle ... a manifestation ... of great importance ... when all Good Indicators are present, it indicates the pre-clear has reached the end point of the process being run."² The conclusion is almost irresistible that a light state of hypnosis is created by suggestion. The corner stone of dianetic therapy therefore rests upon unscientific pre-existing assumptions. Scientology processing has as its main objective the creation of the state of clear, i.e. a being freed of engrams. Such processing is a form of treatment barely distinguishable from dianetic therapy and open to the same criticism.

6.71. In conclusion the Commission draws attention to certain dangers in connection with dianetic practice.

- (a) In this, as in the wider field of Scientology, the scanty training of auditors is a matter for grave concern.

The real danger of patients, particularly when the unqualified is unaware of the nature of the ailment or illness in question - possibly of a mental or psychic nature - is demonstrated in:

"The auditor can do everything backwards, upside down and utterly wrong and the patient will still be better, provided only that he does not try to use drugs before he has worked a few cases, that he does not use hypnotism as hypnotism and he does not try to cross dianetics with some older therapy. He can use drugs in dianetics if he knows his dianetics and if he has medical concurrence. He can use all the techniques of hypnotism so long as he is thoroughly experienced with dianetics. ...

... And on the other hand it does not mean that some engineer or lawyer or cook with a few dianetic cases under his belt, will not be more skilled than all other practitioners of whatever background or kind. In this case, the sky is no limit."^{1c}

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) p. 292; b) p. 294; c) p. 167.

²Hubbard L. Ron: Scientology: A Dream come True: Advanced Organization, East Grinstead, Sussex, England. (Copyright 1971), Glossary.

It is clearly revealed by this extract that the claim is that anyone with elementary training in Dianetics possesses the ability to cure persons of all their illnesses, at least illnesses classified by Mr. Hubbard as psycho-somatic: "... for in research it has been proven that men and women with most unlikely professional backgrounds have suddenly become auditors superior in skill to those in fields you might suspect were more closely allied. ... Dianetics is not psychiatry. It is not psycho-analysis. It is not psychology. It is not personal relations. It is not hypnotism. It is a science of mind and needs about as much licensing and regulation as the application of the science of physics."^{1a} No knowledge greater than that contained in Chapter IV of the book Dianetics: The Modern Science of Mental Health is required to make a diagnosis. It is very simple. If a psychotic thinks he is God, he has an engram which tells him he is God. If he is worried about poison in his food, he has an engram which tells him so. The same applies to the fear of being dismissed from his position. "The man who comes in and says he has a bad pain in his stomach that feels 'just like a no. 12 gauge copper wire going straight through me' has quite possibly had a no. 12 gauge copper wire through him in an attempted abortion or talk of such a thing while he was in pain."^{1b} The danger lurking here - in the theory of supposing what is at fault - exists in respect of the person who indeed suffers from a disease of the stomach. "Thus it can be said that wherever a man or woman aches is of minor importance to the auditor beyond using the patient's chronic illness to locate the chain of sympathy engrams, and all the auditor needs to know of that illness is that some area of the body hurts the patient. That, for the auditor, is enough for psycho-somatic diagnosis."^{1c} Another aspect which must be considered, is that when a therapist-patient relationship develops transference and counter-transference by the nature of things always come into existence, particularly when matters laden with emotion are discussed. For example, matters concerning sex, human relationship as between opposite sexes and death of a dear one. Where a therapist is untrained in the handling of such matters, a transference-neurosis could develop. This is a situation of extreme danger which might cause serious harm to the patient and which, as a rule, requires the attention of a highly trained person. Such a condition could readily develop during dianetic and Scientology processing with dangerous consequences.

(b) In the field of education and family relationships the engram theory is totally unacceptable.

According to this only pain, painful emotions and unconsciousness play a part. Therefore it admits no parental or any form of environmental influence on personality or character formation. It consistently undermines the relationship between parent and child by having the latter discover all manner of sordid detail in father's and especially mother's past. A person's education, religion, ethical and moral codes, his attachment to culture and everything else which has rendered him a human being are invalidated. Things of which the child has no

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) p. 168; b) p. 181; c) pp. 183-184.

knowledge or which he cannot understand are suggested to him. Thus instead of benefiting the child, incalculable damage could be done to him.

"One of the prime sources of 'bad memory' is Mother. Often enough mother has been sufficiently panic-stricken at the thought of Junior's recalling just what she did to Junior that a Mankindwide aberration seems to have sprung up. The standard attempted abortion case nearly always has an infanthood and childhood full of Mama assuring him that he cannot remember anything when he was a baby. She doesn't want him to recall how handy she was, if unsuccessful, in her efforts with various instruments. Possibly prenatal memory itself would be just ordinary memory and in full recall to the whole race if this guilty conscience in Mother had not been rolling along lol these millennia. In the normal course of work the auditor will have his hands full of Mama screaming objections about her grown son's or daughter's entering into therapy because of what they might find out: Mama has been known, by auditors, to go into a complete nervous collapse at the thought of her child's recalling prenatal incidents. Not all of this, by the way, is based on attempted abortion. Mama often has had a couple of more men than Papa that Papa never knew about; and Mama would very often rather condemn her child to illness or insanity or merely unhappiness than let a child pursue the course of the preclear even though Mother avowedly has no recollection whatever of anything bad ever happening to the child. Under therapy herself, she usually volunteers the truth. Here is the source of why good memory is discouraged in a society and infant and prenatal memory overlooked, to say nothing of the ability to return and re-live."^{1a}

On the other hand Mr. Hubbard's arguments are sometimes plausible, e.g. he is wholly right when he maintains that:

"The beginning and end of 'child psychology' is that a child is a human being, that he is entitled to his dignity and self-determinism."^{1b}

and when he interprets a child's actions as often a form of revenge taken for punishment:

"A man is evil in the direct ratio that destructiveness has been leveled against him. An individual (including those individuals society is liable to forget as individuals: children) reacts against the punishment source whether that source be parents or government. Anything which sets itself forward against an individual as a punishment source will be considered in greater or lesser degree (as it is in proportion to benefits) as a target for the reactions of the individual.

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) p. 197; b) p. 140.

The little accidental milk glass upsets of children, that noise which just accidentally occurs on the porch where the children are playing, that little accidental ruination of Papa's hat or Mama's rug, these are often cold, calculated reactive mind actions against pain sources."^{1a}

But he has little positive suggestion to offer apart from the removal of engrams. He condones and encourages the child's revolt against authority:

"If a child is punished and thereafter obeys, he can be considered to have succumbed. And the value of a child who will succumb to punishment is so slight that the Spartans would long since have drowned him, for it means he has sunk into an apathy unless it so happens that he himself has computed the idea, by-passing all reaction, that the thing for which he was punished was not bright (he can't be assisted in this computation if punishment is entered into the reactive mind by the source trying to assist him). He can flee the punishment source, which at least is not apathy but merely cowardice by popular judgment. He can neglect the matter entirely and ignore the punishment source - and would have been called a Stoic by the ancients, but might be called merely dull-witted by his friends. He can avoid the punishment source, which might give him the doubtful compliment of being sly or cunning or pandering. Or he can attack the punishment source either by direct action or by upsetting or fouling the person or the possessions of the source - in which instance he would be called, on direct action, a valiant fool, taking parental size into account, or in a less direct fashion he could be called 'covertly hostile' or could be said to be 'negating'; as long as a human being will attack as a response to a valid threat, he can be said to be in fair mental condition - 'normal' - and a child is said to be 'just acting like any normal child'."^{1b}

and never seems to consider that punishment may be meted out in the interest of the child. Indeed the way he makes parents and the engrams they supposedly caused responsible for the child's later misdemeanours sometimes are quite preposterous:

"An engram received from Father beating Mother which says: 'Take that! Take it, I tell you. You've got to take it!' means that our patient has possibly had tendencies as a kleptomaniac."^{1c}

(c) The use of the E-Meter can lead to serious abuse.

An instance is furnished by the evidence of Mr. A. Tannenbaum, a businessman and a strong adherent of the Church of Scientology, who made use of the services of a former scientologist,

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) p. 146; b) p. 148; c) p. 212.

Mr. E. van Niekerk, who also testified before the Commission. Mr. Van Niekerk during his Scientology days was a qualified auditor and eventually became director of training. Mr. Tannenbaum desired to solve a problem relating to the disappearance of drugs in his pharmaceutical business and called upon Mr. Van Niekerk who was then conducting business under the style of "Industrial Security Agency". By the use of a machine which resembled the E-Meter and a Security Check Form he singled out the alleged thieves - one of them committing suicide as a result. Mr. Tannenbaum regarded this use of the instrument in question as an abuse of Scientology. The Security Check was designed as a therapeutic aid. Mr. Van Niekerk used it to condemn people.* If regard be had to Mr. Hubbard's description of the attributes of a good security checker -

"thorough, swinish suspicion and not belief in mankind or
the devil - only the meter",¹

the significance of Mr. Tannenbaum's evidence is emphasised and the harmful potential use of the E-Meter is underlined.

¹Hubbard L. Ron: E Meter Essentials 1961. Grant Production Company Limited, London.
(Second Printing, 1962), p. 22.

*Record of Evidence, Vol. 7, pp. 126-127 - Mr. A. Tannenbaum.

CHAPTER 7

THE AUDITOR.

7.1. The auditor is defined in the Scientology Abridged Dictionary as follows:

"A listener or one who listens carefully to what people have to say. An auditor is a person trained and qualified in applying Scientology processes to others for their betterment."¹

The word is derived from the Latin word audio. The auditor is probably the most important person in the practice of Scientology. He is in command of the processing session during which the preclear is audited, given commands and asked questions. The preclear is entirely in his hands.

The auditor's function.

7.2. The auditor's function is to apply the techniques of Dianetics and Scientology.

7.3. There are two classes of auditors, viz. dianetic auditors and Scientology auditors.

The aim of dianetic auditing (processing) is two-fold: (a) To erase the engrams from a preclear's mind in order to cure him of psycho-somatic illnesses and aberrations.* (b) To raise him on the Tone Scale.** The ultimate goal of dianetic therapy is the state of clear. "Dianetically the optimum individual is called the clear ... a clear, the goal of dianetic therapy ..." ² In order to achieve this desirable state of clear, the preclear is taken through the various grades by the auditor, e.g. Communication Release, Problem Release, Relief Release, Freedom Release, Ability Release, Power and Power Plus Release. After that comes clear or Whole Track Release.*** There is no clear indication which grades comprise dianetic processing and which grades comprise Scientology processing. Mr. Hubbard himself does not distinguish between them. He writes:

"Scientology is employed by an Auditor (one who listens and commands) as a set of drills (exercises, processes) upon the individual, and small or large groups. It is also employed as an educational (teaching) subject. It has been found that persons can be processed (drilled) in Scientology with Scientology exercises and can be made well of many, many illnesses and can become brighter, more alert and more competent. BUT if they are only processed they have a tendency to be overwhelmed or startled and although they may be brighter and more competent they are still held down by an

¹ Hubbard L. Ron: Scientology Abridged Dictionary. Papercraft Litho Limited, Hayes, Middlesex, England, (1967), p. 9.

² Hubbard L. Ron: Dianetics: The Modern Science of Mental Health. The Garden City Press Limited, Letchworth, Hertfordshire, Great Britain, (1968), p. 8.

* Hubbard L. Ron: Dianetics: The Modern Science of Mental Health, pp. 62, 100, 176, 181.

** Hubbard L. Ron: Science of Survival, Book 2, p. 15.

*** Record of Evidence, Vol. 5 - Mrs. M.J. Nicholson.

ignorance of life. Therefore it is far better to teach AND process (audit, drill) a person than only to process him."¹

7.4. It will be noted that he mentions both being made well of illness, the province of Dianetics, and improvement in competence and intelligence, the field of Scientology with its slogan 'to make the able more able'.

7.5. According to evidence before the Commission* the auditor has no part in the advanced OT grades beyond clear. To attain these, candidates study the materials given them and audit themselves by means of the E-Meter as pointed out in paragraph 7.9 infra this presumably does not apply to the special case of exteriorization. This instrument is also used as an aid by the auditor.

Instructions to auditors.

7.6. Two kinds of instructions are given to auditors viz. those contained in the Auditor's Code** and instructions for the use of the various techniques.

- (a) Instructions contained in the Auditor's Code which Code is described as:

"A collection of rules (do's and don'ts) that an auditor follows while auditing someone, which ensures that the preclear will get the greatest possible gain out of the processing that he is having."²

7.7. Save for one exception^φ these rules deal entirely with the attitude of the auditor to and treatment of the preclear. The Auditor's Code reads as follows:

"IN CELEBRATION OF THE 100 PER CENT GAINS ATTAINABLE BY STANDARD TECH
I HEREBY PROMISE AS AN AUDITOR TO FOLLOW THE AUDITOR'S CODE

- (1) I promise not to evaluate for the preclear or tell him what he should think about his case in session.
- (2) I promise not to invalidate the preclear's case or gains in or out of session.
- (3) I promise to administer only Standard Tech to a preclear in the standard way.
- (4) I promise to keep all auditing appointments once made.
- (5) I promise not to process a preclear who has not had sufficient rest and who is physically tired.
- (6) I promise not to process a preclear who is improperly fed or hungry.

¹Hubbard L. Ron: Scientology: The Fundamentals of Thought. Foundry Press, Ltd., Bedford, England, p. 10.

²Hubbard L. Ron: Scientology Abridged Dictionary: Op.cit., p. 9.

*Record of Evidence, Vol. 3a - Mr. G.V. Durow.
Vol. 7 - Mr. A. Tannenbaum.

**Hubbard L. Ron: Science of Survival, Book 2, p. 285.

^φRule 15.

- (7) I promise not to permit a frequent change of auditors.
- (8) I promise not to sympathize with a preclear, but be effective.
- (9) I promise not to let the preclear end session on his own determinism, but to finish off those cycles I have begun.
- (10) I promise never to walk off from a preclear in session.
- (11) I promise never to get angry with a preclear in session.
- (12) I promise to run every major case action to a floating needle.
- (13) I promise never to run any one action beyond its floating needle.
- (14) I promise to grant beingness to the preclear in session.
- (15) I promise not to mix the processes of Scientology with other practices except when the preclear is physically ill and only medical means will serve.
- (16) I promise to maintain Communication with the preclear and not to cut his comm or permit him to overrun in session.
- (17) I promise not to enter comments, expressions or enturbulence into a session that distract a preclear from his case.
- (18) I promise to continue to give the preclear the process or auditing command when needed in the session.
- (19) I promise not to let a preclear run a wrongly understood command.
- (20) I promise not to explain, justify or make excuses in session for any auditor mistakes whether real or imagined.
- (21) I promise to estimate the current case state of a preclear only by Standard Case Supervision data and not to diverge because of some imagined difference in the case.
- (22) I promise never to use the secrets of a preclear divulged in session for punishment or personal gain.
- (23) I promise to see that any fee received for processing is refunded if the preclear is dissatisfied and demands it within three months after the processing, the only condition being that he may not again be processed or trained.
- (24) I promise not to advocate Scientology only to cure illness or only to treat the insane, knowing well it was intended for spiritual gain.
- (25) I promise to co-operate fully with the legal organizations of Dianetics and Scientology as developed by L. Ron Hubbard in safeguarding the ethical use and practice of the subject according to the basics of Standard Tech.

- (26) I promise to refuse to permit any being to be physically injured, violently damaged, operated on or killed in the name of 'mental treatment'.
- (27) I promise not to permit sexual liberties or violation of the mentally unsound.
- (28) I promise to refuse to admit to the ranks of practitioners any being who is insane.

.....
AUDITOR

.....
DATE

.....
WITNESS

.....
PLACE L. RON HUBBARD FOUNDER"¹

7.8. A general instruction provides:

"The auditor conducts himself in such a way as to maintain optimum affinity, communication and agreement with the preclear."²

(b) Instructions for the use of the various techniques.

7.9. The various dianetic procedures are described in the chapter "Mechanism and Aspects of Therapy in Dianetics" of the book, Dianetics: The Modern Science of Mental Health and in the book Science of Survival (Book 2). Scientology processes used for the exteriorization aimed at the advanced OT grades are set forth in the book The Creation of Human Ability. The processes last-mentioned are applied by an auditor and are not self-applied with the aid of an E-Meter.

7.10. In regard to the practices and procedures of auditors the Commission draws attention to the following:

(a) Mr. Hubbard denies that hypnotism is used in the dianetic process of returning. This he describes as follows: "The patient sits in a comfortable chair, with arms, or lies on a couch in a quiet room where perceptive distractions are minimal. The auditor tells him to look at the ceiling. The auditor says: 'When I count from one to seven your eyes will close'. The auditor then counts from one to seven and keeps counting quietly and pleasantly until the patient closes his eyes. A tremble of the lashes will be noticed in optimum reverie.

¹Hubbard L. Ron: HCO Policy Letters of 14 October 1968 and 2nd November 1968. The Auditor's Code. Hubbard's Communications Office, East Grinstead, Sussex, England.

²Hubbard L. Ron: Science of Survival. Lonsdale and Bartholomew (Leicester) Ltd., (1963), Book 2, p. 18.

...

The auditor makes very sure that the patient is not hypnotized by telling him, before he begins to count, 'You will know everything which goes on. You will be able to remember everything that happens. You can exercise your own control. If you do not like what is happening, you can instantly pull out of it. Now, one, two, three, four,' etc.

To make doubly sure, for we want no hypnotism, even by accident, the auditor installs a canceller.

...

The canceller is vital. It prevents accidental positive suggestion. The patient may be suggestible or even in a permanent light hypnotic trance ..."^{1a}

- (b) Some of the techniques contain a strong element of suggestion, e.g. the flash answer method. "When I snap my fingers you will answer yes or no to the following questions: 'Hospital?' (snap!), and the pre-clear answers yes or no. Such a series of questions and answers might run as follows: 'Accident?' 'Yes.' 'Hospital?' 'No.' 'Mother?' 'Yes.' 'Outdoors.' 'No.' 'Fall down?' 'No.' 'Cut?' 'Yes.' 'Kitchen?' 'Yes.' And suddenly the pre-clear may remember the incident or get a visio of the scene and remember or get a sonic recall of what his mother said to him, which might be something like, 'You stay right here and hold on to it until I come back!'"^{2a}
- (c) Resistance is broken down by means of repetition. "A cardinal principle in therapy is that if you keep asking for it, you will eventually get the engram."^{1b} Another example which illustrates this reads as follows: "The auditor works on the principle that a datum desired from the pre-clear's memory today may not be forthcoming but if requested again in a day or two may be forthcoming, and if not then, may be available two or three days after that.

...

... the pre-clear's memory can be refereshed by this procedure, ..."^{2b}

- (d) The instructions and techniques described in the handbooks do not reflect the entire role of the auditor. According to evidence presented to the Commission he was also required to apply the security checks, i.e. he was

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., a) pp. 199-201; b) p. 219.

²Hubbard L. Ron: Science of Survival: Op.cit., a) Book 2, pp. 57-58; b) Book 2, pp. 77 and 79.

in a position to delve into the innermost recesses of the preclear's mind and to get information which might be of a nature compromising to the preclear. While auditing he had to make notes on the preclear's answers and reactions. These were then kept in the files of the organization. There was no evidence that such notes were used for purposes of blackmail. However, in the mind of the preclear who had imparted incriminating information, the fear of being subjected to blackmail cannot be excluded as was testified to by Mr. E. van Niekerk.*a

- (e) Mr. Hubbard stresses throughout that Scientology does not treat the sick and the insane - those suffering from psycho-somatic illnesses presumably not being included among the sick. His instructions are that such people should be attended to by a medical doctor. Nowhere, however, is it mentioned that a medical certificate is required before a preclear is accepted for auditing. In practice it apparently is the auditor who must decide whether the candidate is sick or not. One witness, a young auditor whose educational standard was Senior Certificate, one year of an uncompleted course at a technical college and Scientology training up to Grade V(a), in reply to the question: "Have you a means of determining whether the person is physically ill, probably without his realising it?", replied: "Sure, you can see basically, his condition of his body, if he's dreary, or his eyes are dull, or he complains about aches and pains we send him to a doctor."¹ Taking into consideration that this young man's Scientology training up to Grade V(a) consisted of some 25-30 sessions of auditing, as appeared from his evidence, that the Case Supervisor never sees the preclear, and that the examiner merely checks the preclear's E-Meter reading,^{*b} one cannot consider the auditor's diagnosis of the physical state of a preclear as being of a professional quality. The unfortunate consequences which may ensue in cases where unqualified practitioners process patients suffering from disease are demonstrated by the case of the late Mr. Harry Snow^{*c} who passed away during the application of a Scientology drill to him. The Commission does not regard this unfortunate event as being in any way due to culpable negligence on the part of those who applied the processes but rather as an

¹Record of Evidence, Vol. 3(a), p. 56 - Mr. W.A. Cooke.

*Record of Evidence: a) Vol. 7, p. 89.
b) Vol. 3(a), pp. 34-35 - Mr. W.A. Cooke.
c) Vol. 6, p. 1 - Mrs. M.J. Nicholson.

illustration of the dangers inherent in applying training drills to persons who may be susceptible to coronary heart disease. In the case of Mr. Snow there is no evidence to suggest that his condition was known or mentioned to those applying the process. Whilst a medical practitioner would probably have diagnosed his susceptibility a Scientology auditor - untrained in medical science - is unlikely to make any such diagnosis and might in this type of case innocently induce a state of emotional upset which might serve as a precipitating factor in the causation of sudden death.

The auditor's qualifications.

7.11. In view of the very important functions of the auditor and the position of authority he holds with regard to the preclear, one would expect a high standard of professional training as an auditor. This frequently does not exist. Auditor's courses are freely advertised, but since they require no previous general education level and take some hours or weeks or at most a few months to complete, the training they provide cannot be considered thorough. There was evidence that a scientologist may audit persons for the grade immediately below the one he has himself attained.* Mr. Hubbard on occasion even says that auditing can be done without any training at all:

"The technique of DIANETIC therapy is basically simple and can be understood and applied to each other by any two reasonably intelligent people after a brief study of this volume, which is the operating manual for therapy. ... No previous background in psychoanalysis or psychology is necessary."¹

"When ... you have read the book and thoroughly examined the chart, you will at least have the rudiments you need to process people.

If you desire to process individuals on a limited basis, you may specialize in straight memory, lock reduction and lock scanning. This can be done to almost anyone you would ordinarily contact: without any harm and with a great deal of improvement in his general tone. ... Should you desire to go the whole way and feel yourself competent, you can try running engrams ... But just as you went to high school to learn algebra or physics, you should take a Foundation course in order to become a truly proficient auditor."²

The same applies for Scientology:

"Scientology, used by the trained and untrained person improves the health, intelligence, ability, behaviour, skill and appearance of people."³

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health: Op.cit., p. xxiii.

²Hubbard L. Ron: Science of Survival: Op.cit., p. xxxiii.

³Hubbard L. Ron: Scientology: The Fundamentals of Thought: Op.cit., p. 9.

*Record of Evidence, Vol. 2, p. 39 - Mrs. E.W.E. Coetzee.

The dangers of auditing by inadequately trained auditors.

7.12. This aspect cannot be overemphasized. It is a case of a little knowledge being a dangerous thing. When dealing with the deepest recesses of the human mind and spirit or with the individual suffering from physical disease, the untrained auditor can unwittingly do great harm. Passages such as the following are significant:

"The auditor, by failing to reduce engrams or secondaries, can induce a momentary condition in his pre-clear of being out of present time. The pre-clear, after the session, if he is not in present time will look rather groggy, will not perceive very readily and will be, as a matter of fact, much more suggestible than when he is in present time."^{1a}

"When the pre-clear does not return to present time and cannot be persuaded by any coaxing or cajoling to return to present time easily, the auditor has either tied up too many attention units in some past moment - a situation which will remedy itself in the course of a few hours, usually - or there is so much charge on the case, ... that present time is unattainable."^{1b}

¹Hubbard L. Ron: Science of Survival: Op.cit., a) Book 2, p. 54; b) Book 2, p. 55.

CHAPTER 8

THE E-METER.

8.1. The E-Meter is the abbreviated name assigned by adherents of the Scientology movement to the Hubbard Electrometer. This apparatus is prominently used in Scientology processing or auditing and is freely advertised for sale in the United Kingdom at £60,00 (Stg) as -

"... the most important tool in the technology of Scientology and Dianetics.

...

... INDISPENSABLE."¹

As recently as August and November, 1971, it was advertised in the Republic of South Africa at a purchase price of R115,00.^{*a, b}

8.2. Mr. Hubbard currently defines the E-Meter as -

"An electronic device for measuring the mental state and change of state of homo sapiens ..."^{2, 3}

8.3. The Model originally used was the Mark I. With the passage of time it became more streamlined, possibly a bit more sensitive and developed to the model now in use styled the Mark V.^{**} The Mark V model is identical in operation and function to the Azimuth Alignment Meter.^{***} The Mark V model is supplied in a wooden box with a detachable lid which when hinged and hooked to the box containing the instrument serves as a support for the latter in a semi-upright position so as to conceal the face of the instrument from the person being audited. The Azimuth Alignment Meter is supplied in a leather case and is stood up against a soft metal rod in a like position for the same reason. Each instrument will, for reasons of convenience, hereinafter be referred to as "the E-Meter" or "the meter".

8.4. The face of the E-Meter consists of a Tone Arm, a Tone Arm Dial, a Sensitivity Knob, a Testing Switch, a Needle, a Needle Dial and an Adjusting Switch. A pair of ordinary tin cans attached to an electrical wire is plugged into the meter. According to Mr. Hubbard the inner workings are -

¹ Lionni Lucienne: Editor: The Auditor No. 65 World Wide, The Monthly Journal of Scientology. Daeha Publications Ltd., Kidlington, Oxford, U.K. (Copyright 1971), p. 10.

² Hubbard L. Ron: E Meter Essentials 1961. Grant Production Company Limited, London. (Second Printing, 1962), p. 6.

³ Hubbard L. Ron: Scientology Abridged Dictionary. Papercraft Litho Limited, Hayes, Middlesex, England (1967).

* Understanding Magazine, Major Issue, a) No. 110, p. 8; b) No. 111, p. 3.

** Record of Evidence, Vol. 5, p. 23 - Mrs. M.J. Nicholson.

*** Hubbard L. Ron: The Book Introducing the E-Meter.

"... intricate ... made to ... exact specification. The technically minded will see that it has a 'printed' circuit (thus avoiding mis-duplication) and is fully transistorised (no delicate valves or tubes). It is robust but as with all precision instruments should be handled with respect and care ... Only half a volt is passed through the body."¹

8.5. The person to be audited is called on to hold the two tin cans - one in each hand. The auditor then asks questions.

8.6. According to Mr. Hubbard -

(a) "The Tone Arm registers Density of Mass (ridges, pictures, machines, circuits) in the mind of the preclear. This is actual mass, not imaginary, and can be weighed, measured by resistance etc. ... The Tone Arm registers State of Case at any given time in processing ... also ... advance of case during processing by moving."^{2a}
"Used, for instance, at a road block, if the subject took the electrodes in hand and the E-Meter was adjusted to read, the tone arm would tell at once whether the person should be questioned further. A tone-arm too high or too low would mark the subject that should be interrogated at length. Sixty persons an hour could be checked by one machine in the hands of one operator by using the tone arm only. And every person with a bad tone arm reading could be set aside for additional testing. All this has held true in tens of thousands of cases."³

(b) "The Needle shows case significance and reality."^{2b}

"The machine reads the emotional reaction to the questions. Whenever the needle dips a bit the answer is 'Maybe'. When the needle dips a great deal, the machine is answering 'Yes'. When the needle does not dip at all, the answer is 'No' or 'Not Guilty'."³

(c) "The Needle shows ... What to run."

The Tone Arm shows How it is Running."^{2b}

"In South Africa a Bantu's withholds read not on the needle alone but on the Tone Arm as well."^{2c}

¹Hubbard L. Ron: The Book Introducing the E-Meter. Cable Printing Company, Ltd., London, England (Copyright 1966), p. 9.

²Hubbard L. Ron: E Meter Essentials: Op.cit., a) p. 9; b) p. 27; c) p. 23.

³Hubbard L. Ron: E-Meter Replace Guns, HCO Information Letter of 16 October 1968, Hubbard Communications Office, East Grinstead, Sussex, England, p. 2.

- (d) "The Sensitivity Knob is a magnifying glass for the needle,"^{1a}
since it "increases the swing of the needle."^{1b}

8.7. (a) During November, 1963, the meter and its method of use in Scientology processing were described as follows:

"The E-Meter is actually a psycho-galvanometer invented about 80 years ago. It is capable of being used as a lie detector. Our modern meter is a transistor version and is tuned to detect overcharged mental areas. It is used during sessions to find areas of stress in the mind and to verify the auditor's and preclear's conclusions. It does not diagnose and will not cure illness and has never been used as such."²

(b) During 1966 the following description of the meter is given:

"Technically it is a specially developed 'Wheatstone Bridge' well known to electrically minded people as a device to measure the amount of resistance to a flow of electricity."³

(c) Still later during 1968 the meter and its method of use were described as follows:

"A '20th Century Confessional Aid', the patented Hubbard Electrometer is a precise electronic response indicator used in the exact technology of Scientology Confessional and Pastoral Counselling."⁴

8.8. Remarkable claims are made on behalf of the E-Meter. These inter alia include:

- (a) "No person can be cleared without it."^{1c}
(b) "It tells the auditor what the mind of the preclear is doing when the preclear is made to think of something."^{1d}
(c) "It is omniscient - it knows more about the pre-clear than the pre-clear."^{1e}
(d) "An E-Meter ... ably distinguishes the subversive or the criminal from honest men."^{5a}
(e) "The new model reads emotional reactions and disagreement ... whether the subject talks or not."^{5b}

¹Hubbard L. Ron: E-Meter Essentials 1961: Op.cit., a) p. 27; b) p. 13; c) p. 7; d) p. 8; e) p. 23.

²HCO WW Staff: Essential Information Every Scientologist Should Know, HCO Information Letter of 24 November 1963. Hubbard Communications Office, East Grinstead, Sussex, England.

³Hubbard L. Ron: The Book Introducing the E-Meter: Op.cit., p. 1.

⁴Staff, The Department of Publications World Wide: The Character of Scientology. Lonsdale and Bartholomew (Leicester) Ltd., England, (Copyright 1968), p. 16.

⁵Hubbard L. Ron: E-Meters Replace Guns, HCO Information Letter of 16 October 1968: Op.cit., a) p. 1; b) p. 2.

(f) It is capable of distinguishing between honest and dishonest employees and of restoring confidence between employer and employee.*a

(g) In South Africa terrorism and its attendant dangers can be fought more effectively by E-Meters than by guns, since only Scientologists with meters could detect subversives.*b, **

8.9. Neither in Mr. Hubbard's books nor in evidence before the Commission are the claims referred to in the preceding paragraph substantiated or proved. They rest in the main on the ipse dixit of Mr. Hubbard or other spokesmen of the Church of Scientology.

8.10. Dr. G.K. Nelson, head of the division of neuro-psychology in the National Institute of Personnel Research, gave expert evidence to the Commission on the E-Meter.***a He confirmed that it is indeed based on the principle of the Wheatstone Bridge, that it has a number of ranges of sensitivity and that it is an instrument capable of detecting changes in the reaction of the skin. The witness stated that the meter has a certain value as a lie-detector but considered that it has very little value in ascertaining changes of emotion. It can certainly be used to obtain confessions. In conclusion***b the witness expressed the view that tests made by the meter are virtually of no value at all unless done under ideal scientific laboratory conditions and even then their value remains unknown by reason of the danger inherent in inferring personality patterns and reactive dispositions from movements of a needle of a dial.

8.11. Mrs. M.J. Nicholson testified that in the days when she received processing the E-Meter was extensively used during security checking. She expressed the view that -

"... the angrier you get, you get a stronger read on the meter.

This is where it falls down completely."1

Mrs. Nicholson explained that in her case this conclusion was demonstrated by persistent questioning directed at her for a total period of two days as to whether she had ever slept with a preclear.

8.12. The Commission is satisfied beyond any serious doubt that the claims made on behalf of the E-Meter are intensified beyond the limits of truth. It is an instrument capable of detecting and registering skin reactions to electricity. Skilfully used or abused it could unearth close and personal secrets. It is scientifically of no value in testing emotions, feelings or reactions of persons. It has no value in itself in the treatment of psycho-somatic or other illnesses. It is no more than an aid to infuse suggestions made by an auditor into

¹Record of Evidence, Vol. 5, p. 40 - Mrs. M.J. Nicholson.

*Hubbard L. Ron: E-Meters Replace Guns, HCO Information Letter of 16 October 1968, a) p. 3; b) pp. 4-6.

**Hubbard L. Ron: Essential Information Every Scientologist Should Know, HCO Information Letter of 24 November 1963.

***Record of Evidence: a) Vol. 24, pp. 139-148 - Dr. G.K. Nelson.
Vol. 25, pp. 44-88 - Dr. G.K. Nelson.
b) Vol. 25, p. 63 - Dr. G.K. Nelson.

the mind of the person subjected to auditing. As an aid to auditing its true value is highly questionable. Since the recommendations made in paragraphs 5.45 to 5.52 of Chapter 5 supra are sufficiently wide in their scope to control the use of the E-Meter and similar devices by unsuitable persons, no positive recommendation is considered necessary.

8.13. It seems probable in a high degree that recent insistence by the Church of Scientology that the meter does not diagnose and will not cure illness and is not intended or effective for use in diagnosis, treatment or prevention of any disease was inspired by action taken in the United States of America against the E-Meter and related writings under the Food, Drug and Cosmetic Act, 21 U.S.C. sections 301 et seq. (1964). The most recent event in this action is, to the best of the Commission's knowledge, the Memorandum Opinion, delivered by District Judge Gerhard Gesell, which inter alia contains the undermentioned passage:

"Hubbard and his fellow Scientologists developed the notion of using an E-meter to aid auditing. Substantial fees were charged for the meter and for auditing sessions using the meter. They repeatedly and explicitly represented that such auditing effectuated cures of many physical and mental illnesses. An individual processed with the aid of the E-meter was said to reach the intended goal of 'clear' and was led to believe there was reliable scientific proof that once cleared many, indeed most illnesses would automatically be cured. Auditing was guaranteed to be successful. All this was and is false - in short, a fraud. Contrary to representations made, there is absolutely no scientific or medical basis in fact for the claimed cures attributed to E-meter auditing."¹

8.14. The action referred to in the preceding paragraph began to unfold in August, 1962, although the seizure of meters and literature only took place during January, 1963.* However a deviation in policy was announced on 29th October, 1962 -

"In view of the 'interest' the Food and Drug Administration has in the E-Meter, ..."²

On the date mentioned Mr. Hubbard further wrote:

"The use of the E-Meter in Scientology, but not Dianetics, is describable as follows:

'All religions seek truth.

'Freedom of the spirit is only to be found on the road to Truth.

¹ Gesell, Gerhard: District Judge, United States District Court for the District of Columbia. Memorandum Opinion: United States of America, Libellant v. An Article of Device ... "Hubbard Electrometer" or "Hubbard E-Meter" Etc., Founding Church of Scientology Et Al., Claimants. D.C.1-63. July 30, 1971, p. 2.

² Hubbard L. Ron: Religion, HCO Policy Letter of 29 October, 1962. Hubbard Communications Office, East Grinstead, Sussex, England, p. 1.

* Staff: Department of Publications World Wide: The Findings on the U.S. Food and Drug Agency.

'Sin is composed, according to Scientology, of Lies and hidden actions and is therefore Untruth.

'The Electrometer is used to disclose truth to the individual who is being processed and thus free him spiritually.

'Only in this way can Man's spiritual self be regained.

'A religious confessional fails only when not guided by a modern instrument such as the Electrometer.

'Religions in the 1960's use modern aids. The Electrometer is a valid religious instrument, used in confessionals, and is in no way diagnostic and does not treat.

'Regardless of any earlier uses of psychogalvanometers in Dianetics or psychology or in early Scientology publications when research was in progress, the Electrometer in Scientology today has no other use than as directed above.' ...

"Dianetics used an older instrument to detect engrams. The book Electropsychometric Auditing is entirely a Dianetic manual."¹

8.15. A manual containing twenty-seven detailed E-Meter drills by Mr. Hubbard has been compiled by Mary Sue Hubbard* and is designed for use in training in Scientology. The student auditor receives his training at the hands of a coach who uses the drills.

8.16. The Commission draws attention to the use which can be made of the E-Meter in Security Checking. The role envisaged for the meter in this regard is as follows:

- "1. In using the meter for Security Checking you establish needle response to common (non-meaningful) questions. Seeing this, you do not mistake a real fall when it comes.
2. On meaningful questions you look for falls. A fall means 'Oh, oh! He's got me'. You don't leave a question that is getting a fall response until you are sure you have been told all and the needle no longer falls when you ask that question.
3. If the needle still falls on the question, you have one of two things:
 - (a) the preclear hasn't told all; or
 - (b) it's in a past life and he doesn't consciously know about it (since the meter precedes preclear consciousness).

¹Hubbard L. Ron: Religion, HCO Policy Letter of 29 October, 1962: Op.cit., p. 1.

*Hubbard L. Ron: The Book of E-Meter Drills.

4. In the case of (a) you keep asking in various ways until it's cleared (no fall even with a high sensitivity knob - and you do turn up the knob on a question that didn't respond well at first and then turn it back before you go on to the next).
5. In the case of a past life possibility you add, 'In this lifetime' to your security question. As you repeat that, if the misdeed was in a past life, the fall will vanish.
6. A person being security checked is subject to mental dispersal. You may get only one fall and then no fall at all for one or two repeats and then a fall. You haven't asked quite the right question. The preclear is trying to ignore it. The rule is, if you get a trace of a fall or reaction on a question, beat it to death by varying your wording of the question or slightly shift the type of question. In any event, be sure not to leave a trace of a reaction or a single reaction until you are certain it won't develop.
7. If the preclear tells you a withhold, always (as in all Rudiments) ask the question again as this might not be all of it.
8. The fall comes out if the preclear tells all. The fall stays or gets worse if the preclear is hedging.
9. On a security check sheet, follow up every change of characteristic before you go on. Change of characteristic, if it amounts to anything, will develop into a fall.
10. If the preclear hasn't told all (or it's a past life) the meter won't clear.
11. Don't be fooled by excuses. Don't discredit the meter (the preclear's first attempt when he's in a really tight spot).
12. The meter is right.
13. If a question won't clear it's (a) or (b) above and that's the total of it.
14. Grim experience of a decade has taught me that it's (a) or (b) and never 'I moved the needle myself' or 'I feel nervous just generally'. The E-Meter is right even when it seems to make the preclear wrong.
15. The mark of a good Security Checker is thorough, swinish suspicion and no belief in mankind or the devil - only the meter.

16. PEOPLE'S CASES WILL NOT MOVE UNTIL THEY ARE CLEAR ON ALL

WITHHOLDS, SO A THOROUGH CHECK IS REALLY A KINDNESS AFTER ALL."¹

8.17. The conclusions set out in paragraph 8.12 supra were arrived at on the evidence adduced to the Commission and on the literature available to it. Regard being had to the technical nature of the meter, the Commission, kindly assisted by Dr. Nelson, obtained from the National Institute for Personnel Research of the South African Council for Scientific and Industrial Research a technical report on an E-Meter purchased by the Commission through the attorneys who acted for the Church of Scientology in South Africa (Proprietary) Limited. A copy of the said report has been submitted to the attorneys aforementioned, who on the 27th March, 1972, submitted their client's reply to the Secretary of the Commission. The verbatim contents of the report and reply are set out in paragraphs 8.18 and 8.20 infra. Neither the report nor the reply (which is critical of Dr. Nelson in his personal capacity) disturbs the conclusions set out in paragraph 8.12 supra and the Commission adheres to the said conclusions.

8.18. The report referred to in the preceding paragraph is quoted hereunder in extenso:

"1. The following items were submitted to us for examination:-

- 1.1 The Book Introducing the E-Meter; by L. Ron Hubbard, Copyright 1966 by L. Ron Hubbard, published by the Hubbard College of Scientology (Church of Scientology of California Incorporated in the U.S.A. with limited liability. Registered in England), 1966.
- 1.2 The Book of E-Meter Drills; by L. Ron Hubbard, compiled by Mary Sue Hubbard, published by the Hubbard College of Scientology (Church of Scientology of California, Incorporated in U.S.A. with limited liability, Reprinted in England), 1965 (photocopy);
- 1.3 Annexure K.S.7 - 0, (photocopy) HCO Dissemination Division Advice Letter of 29th November, 1965.
- 1.4 One cardboard carton containing a wooden case housing an instrument labelled 'Hubbard Electrometer for use in Scientology British Mk V Meter'.

2. The above items were examined with the following results:

2.1 The Book Introducing the E-Meter.

- p. 1 : A photograph of the closed case of the E-Meter is presented with the comment that the instrument consists of a 'specially developed 'Wheatstone Bridge' (see 2.4);
- p.2 : A photograph (apparently of a coil of ripcord) accompanies a caption relating to the electrical conductivity of materials;

¹ Hubbard L. Ron: E Meter Essentials 1961: Op.cit., pp. 21-22.

p. 3 : A photograph of a human body, covered except for the feet (with shoes) and arms, is accompanied by a caption which alleges that 'The resistance of a dead female body is 5,000 ohms and of a dead male body, 12,500 ohms.' There is no known scientific basis for this allegation. On the contrary, it is well known that skin resistance (as measured by scalp electrodes as used in electroencephalography) rises to and exceeds 50 000 ohms at the moment of death and increases thereafter. There is no known scientific evidence of a sex difference in this respect.

p. 4 : The figures quoted (500 ohms to 1 000 000 ohms) are approximately correct, but the reference to 'a body when it is inhabited' is obscure;

p. 5 : The assertions comprise an oversimplification and exaggeration of known facts;

p. 6 : No scientific inference can be made;

p. 9 : See later comments under 2.4;

pp. 10 - 12 : No useful comment can be offered;

pp. 13 - 34 : See comments under 2.4;

pp. 35 - 46 : The language is not always standard English and is, for other reasons also, often obscure; no scientific definitions or evidence are advanced;

p. 57 : There seem to be no pages between p. 46 and p. 57 which contains information on how to buy an E-Meter (\$ 150-00 U.S.) and how to obtain training in its use.

2.2 The Book of E-Meter Drills : On the first page of the photocopy submitted appear the words 'The E-Meter is not intended or effective for the diagnosis, treatment or prevention of any disease.' The language, terminology and syntax of the succeeding pages are often so esoteric as to defy precise analysis.

2.3 HCO Dissemination Division Advice Letter of 29th November, 1965.
This comprises technical instructions relating to the calibration of the E-Meter.

2.4 The 'E-Meter'

This comprises a wooden case measuring approximately 245 x 163 x 72 mm. An upper portion with a depth of approximately 28 mm. is a removable lid, revealing a panel comprising the

following : a switch/potentiometer, labelled OFF, 1 - 32;
a potentiometer labelled 1 - 6; a switch with three positions
marked 'set', 'transit' and 'test'; a potentiometer labelled
'trim'; a meter calibrated as follows from left to right:
RISE (six divisions), SET (gaps on either side), FALL (nine
divisions) and TEST (approximately two divisions).

The device is a modified Wheatstone Bridge with built-in
amplifier and re-chargeable nickel-cadmium cell power supply.
Its use in the assessment of personality, psychological
differences and behavioural adjustment is so limited as to be
of negligible value, for the following reasons:

- 2.4.1 As used in Scientology (see 2.1 and 2.2) the
instrument is capable of transducing, but not
recording, changes in skin resistance. Thus
interpretations are entirely a function of the
observations of the tester ('auditor') and not
subject to verification.
- 2.4.2 There is no simple and consistent relationship
between skin resistance, or changes in this
variable, on the one hand, and psychological
adjustment or behavioural variables on the other;
- 2.4.3 'Basal' levels of skin resistance and changes in
respect of this variable are, in the context in
which this instrument is apparently used, subject
to uncontrolled influence by such factors as the
following:
 - a) variations in pressure with which the
electrodes ('cans') are held;
 - b) polarization of these electrodes;
 - c) uncontrolled, uncontrollable, and in any event
unregistered, variations in respect of arousal
level, attention and motivation of the testee;
- 2.4.4 No account appears to be taken of the observed fact that
individuals may be classified into three types in respect
of changes in skin resistance (galvanic skin response),
viz. stable, stable/labile and labile. In this connection
the attention of the Commission is respectfully drawn to

the enclosed publications.

CONCLUSION:

The 'E-Meter', considered as an instrument in relation to the literature supplied by the Commission and in the context in which it is apparently used by the Church of Scientology, is not a scientific method for assessing or measuring human behaviour.

ACKNOWLEDGEMENTS

The following provided invaluable assistance in the compilation of this report:

Mr. R.D. Griesel Acting Head, Division of Neuropsychology, National
Institute for Personnel Research, CSIR:

Mr. H.J.S. Fuller National Electronical Engineering Research Institute,
CSIR."

8.19. The publications referred to in paragraph 2.4.4 of the report are an article on "The Psychophysiological Significance of the Galvanic Skin Response" by A.C. Mundy-Castle and B.L. McKiever contributed to Vol. 46, No. 1, July, 1953, of the Journal of Experimental Psychology and an article on "Galvanic Skin Response" by R.W. Alnutt, W.C. Becker and R.E. Barbieri (1964).

8.20. The reply referred to in paragraph 8.17 supra is quoted hereunder in extenso:

"A copy of the report submitted to the Commission by Dr. Nelson was handed to us and we wish to comment thereon as follows.

Dr. Nelson (Mr. Nelson as he then was) gave evidence before the commission during October 1969. Dr. Nelson is in possession of a Ph.D.-degree as well as an M.A. degree in Psychology and is presently head of the division of neuro psychology at the National Institute of Personnel Research of the C.S.I.R. Although Dr. Nelson gave evidence before the commission, he was never recalled to submit his report under oath and could consequently not be cross-examined on this evidence. It is further submitted with respect, that Dr. Nelson as a psychologist, is not qualified to testify on the E-Meter as an electronic device and the fact that it is a registered scientific patent acknowledged as such in the U.K., the U.S.A. and elsewhere. Nor is Dr. Nelson qualified to give evidence on the scientific merits of the device as such. In contradistinction to testifying as regards the implementation of the E-Meter. It is one thing to testify how to drive a motor-car but it is a different proposition to testify as regards the inner workings of an internal combustion engine. Even on the basis of implementation of the E-Meter Dr. Nelson's ability to express an opinion on the E-Meter is

questioned. (cf. our comments ad paragraph 2.1).

Dr. Nelson's report is merely an expression of his own opinion and nowhere, as can be expected in view of his qualifications, does he rely on scientific facts, data, experiments or authorities for his views.

His report is commented on seriatim as follows:

Ad. 2.1

No scientific facts are put forward by Dr. Nelson for his allegation to disprove that the resistance of a dead female body is 5000 ohms and a dead male body 12,500 ohms. Surely, Dr. Nelson should disprove the validity of this proposition by way of experiments which he obviously failed to carry out, alternatively, he could have relied on the experiments of another scientist as for instance a pathologist. Dr. Nelson's report could have been of value to the commission if he had conducted experiments in which he disproved the relevant assertion, but in its present form it is a mere expression of opinion.

If it is Well Known that skin resistance rises to and exceeds 50000 ohms at the moment of death and increases thereafter, where are the literature references to this allegation? The resistance of a dead body varies depending on the type of measuring instrument used, and an uncorrelated comparison between scalp electrodes as used in electroencephalography and hand electrodes as used with the E-Meter is without Scientific Validity, even when done by a Scientist.

The 'obscurity' which Dr. Nelson finds in the reference to 'a body when it is inhabited' reveals the enormous gulf between the Church's actual use of the E-Meter as an instrument in the practice of our religion and Dr. Nelson's own basis of criticism. 'Body inhabited' refers to the soul or spirit in a human body before death. It is obvious from Dr. Nelson's view that there is no common ground between us.

Ad Page 5 of Dr. Nelson's comment on 'The Book Introducing the E-Meter'

Dr. Nelson refrains from giving the commission the real 'unsimplified and unexaggerated' known facts. Again, Dr. Nelson merely expresses an opinion for which no scientific facts are advanced. It must be borne in mind on the other hand that 'The Book Introducing the E-Meter' was not written for scientists but it is a simple practical guide for everyday use.

Ad Page 6 - 9; 10 - 12; 13 - 34

No comment is made in this regard.

Ad Pages 35 - 46

Dr. Nelson's comment is absolutely meaningless. If Dr. Nelson consulted the Scientology dictionary the English would not have been obscure to him. He

does not give what the other reasons are as to why the English is obscure. This paragraph of Dr. Nelson's report is so vague that it is extremely difficult to reply thereto. Where Dr. Nelson says that the book contains no scientific definitions or evidence, it must again be pointed out that the book has no scientific pretensions and is merely a guide for everyday use.

Ad Page 57

Dr. Nelson's comment is not understood.

Ad 2.2

If Dr. Nelson fails to understand the significance of the exhibit, it is simply because he did not refer to the Scientology dictionary and is therefore not in a position to express an opinion.

Ad 2.3

No comment is made.

Ad 2.4

Dr. Nelson overlooks the fact that the E-Meter is a patented instrument which in terms of the Patents Act must be an 'invention ... new, useful and not obvious to those skilled in the art to which it relates'.

(Terrell on Patents 11th Edition, 1965 at p. 5).

Dr. Nelson writes that 'its use in the assessment of personality, psychological differences and behavioural adjustment is ... of negligible value'. He supports this with reasons, but his reasons are in the nature of pronouncements and not scientific arguments. However, since the E-Meter is not used in the assessment of personality, psychological differences and behavioural adjustment, Dr. Nelson's views are irrelevant.

Ad Conclusion

- (1) Dr. Nelson apparently did not understand more than half of the literature supplied by the Commission as it was too 'esoteric' and 'obscure'.
- (2) Dr. Nelson has no idea of the context in which the literature is 'apparently' (sic) used by the Church of Scientology. In his evidence to the Commission on 27th April 1970 (Vol. 37 p. 105) Dr. Nelson admitted that the stated purpose for which Scientologists use the E-Meter was 'not entirely clear' to him. He also admitted that it was only an 'impression' and that he didn't know if it was correct or not, and that he obtained it by hearsay.

He further admitted on p. 109 of Vol. 37 that he and the Church are talking a different language - 'I think the difficulty here is that we are dealing with things on quite different logical levels, perhaps in different logical categories'. In cross-examination by Advocate Mentz in relation to the logical category in which

the Church employs the E-Meter, Dr. Nelson said, 'I don't profess to be an expert in this field'. In the document now under discussion, Dr. Nelson further confirms that he does not understand the context, with his statement 'the reference to 'a body when it is inhabited' is obscure'.

Here Dr. Nelson has run up against a similar situation as several other witnesses did. That is, they are looking at Scientology from a medical/psychological viewpoint and are puzzled when Scientology does not fit into this category. Scientology is not and does not profess to be in the field of medicine or modern day psychology or psychiatry. To quote Freud 'In itself every science is one-sided. It must be so since it restricts itself to particular objects, points of view and methods'. (Vol. 20 Complete Psychological Works of Sigmund Freud. p. 231) Similarly the Religion of Scientology has it's own self-contained technology and methods which should not be confused with other technology and methods. Sir John Foster appreciates this fact - In his recommendations regarding setting up a psychotherapy council he says 'The subject is young and still developing rapidly. Clearly, the new profession's rules will need to be more flexible than those adopted at the present time by, say, lawyers and accountants. Had the medical profession been able to exclude osteopaths from practice in the past, much suffering might have gone unrelieved. It is therefore important to ensure that progress is not inhibited by the kind of conservatism which has, on occasions, tended to afflict some of the older professional bodies, particularly in the medical field. The best method of avoiding this pitfall is to provide for the appointment to the Council of a number of radically-minded laymen who will act as a leaven.' (Enquiry into the Practice and Effects of Scientology, Report by Sir John G. Foster. p. 180).

For the above reasons, the Church respectfully suggests that Dr. Nelson's report of his examination of and conclusion concerning the E-Meter, though couched in terms of an appeal to Science, lacks a scientific basis and is irrelevant in that it is written from the viewpoint of a context in which the E-Meter is not designed to function and his report consists merely of his personal opinion."

CHAPTER 9

SOME HARMFUL PRACTICES OF SCIENTOLOGY.

9.1. Scientology is intolerant of criticism and opposition whether it emanates from within its own ranks or from outside. Its terminology designates an outside trouble source and a source of trouble from within as a SUPPRESSIVE PERSON OR GROUP and as a POTENTIAL TROUBLE SOURCE respectively.

9.2. Suppressive Person or Group is "One who actively seeks to suppress or damage Scientology or a Scientologist by suppressive acts."¹ Suppressive Acts are "Actions or omissions undertaken knowingly to suppress, reduce or impede Scientology or Scientologists."¹ Potential Trouble Source (PTS) is "Any person who, while active in Scientology or a preclear, remains connected to a suppressive person or group."¹

9.3. Mr. Hubbard gives a lengthy list of examples of Suppressive Acts.

"A. ATTACKS ON SCIENTOLOGY AND SCIENTOLOGISTS

1. Proposing, advising or voting for legislation or ordinances, rules or laws directed towards the Suppression of Scientology.
2. Testifying hostilely before state or public inquiries into Scientology to suppress it.
3. Public statements against Scientology or Scientologists but not to Committees of Evidence duly convened.
4. Reporting or threatening to report Scientology or Scientologists to civil authorities in an effort to suppress Scientology or Scientologists from practicing or receiving standard Scientology.
5. Bringing civil suit against any Scientology Organization or Scientologist including the non-payment of bills or failure to refund without first calling the matter to the attention of the Chairman at World Wide and receiving a reply.
6. Writing anti-Scientology letters to the press or giving anti-Scientology or anti-Scientologist evidence to the press.
7. Testifying as a hostile witness against Scientology in public.
8. Being at the hire of anti-Scientology groups or persons.

¹Hubbard L. Ron: Scientology Abridged Dictionary. Papercraft Litho Limited, Hayes, Middlesex, England, (1967).

²C/f., HCO Policy Letter dated 20th March, 1969. Ethics. Suppressive Acts. Suppression of Scientology and Scientologists.

9. Infiltrating a Scientology group or organization or staff to stir up discontent or protest at the instigation of hostile forces.
 10. Mutiny.
 11. Receiving money, favours or encouragement to suppress Scientology or Scientologists.
 12. Publicly resigning staff or executive position in protest or with intent to suppress.
 13. Theft or espionage for another group or government.
 14. Pronouncing Scientologists guilty of the practice of standard Scientology.
 15. Engaging in malicious rumour-mongering to destroy the authority or reputé of higher officers or the leading names of Scientology or to 'safeguard' a position.
 16. Delivering up the person of a Scientologist without defence or protest to the demands of civil or criminal law.
 17. Falsifying records that then imperil the liberty or safety of a Scientologist.
 18. Knowingly giving false testimony to imperil a Scientologist.
 19. Blackmail of Scientologists or Scientology organizations threatened or accomplished - in which case the crime being used for blackmail purposes becomes fully outside the reach of Ethics and is absolved by the fact of blackmail unless repeated.
 20. Spreading false tales to invalidate Clears (Clear: A person who through the technology of Scientology has achieved the extremely high state of being able to be at cause knowingly and at will over mental matter, energy, space and time as regards the first Dynamic: survival as self).
 21. Spreading libellous and slanderous statements about the alleged behaviour of Clears.
 22. First degree murder, arson, disintegration of persons or belongings.
- B. DISAVOWAL, SPLINTERING, DIVERGENCE
1. Public disavowal of Scientology or Scientologists in good standing with Scientology Organizations.
 2. Announcing departure from Scientology (but not by reason of leaving an organization, a location or situation or death).
 3. Seeking to resign or leave courses or sessions and refusing to return despite normal efforts.

4. Resignation of all certificates, classifications and awards (but not posts of positions or locations).
5. Demanding the return of any or all fees paid for standard training or processing actually received or received in part and still available but undelivered only because of departure of the person demanding (the fees must be refunded but this high crime applies).
6. Continued adherence to a person or group pronounced a Suppressive Person or Group by the Hubbard Communications Office.
7. Failure to handle or disavow or disconnect from a person demonstrably guilty of Suppressive Acts.
8. Dependency on other mental or philosophic procedures than Scientology (except medical or surgical) after certification, classification, or award.
9. Accepting treatment from a splinter group.
10. Continued membership in a divergent group.
11. Organizing a splinter group to use Scientology data or any part of it to distract people from standard Scientology.
12. Organizing splinter groups to diverge from Scientology practices, still calling it Scientology or something else.
13. Calling meetings of staffs or field auditors or the public to deliver Scientology into the hands of unauthorized persons or persons who will suppress it or alter it or who have no reputation for following standard lines and procedures.
14. Seeking to splinter off an area of Scientology and deny it properly constituted authority for personal profit, personal power or to 'save the organization from the higher officers of Scientology'." ¹

9.4. Suppressive Acts are regarded as high crimes against Scientology. Mr. Hubbard has repeatedly declared that a Suppressive Person becomes "... fair game." ^{1, 2} Provision is made

¹ Hubbard L. Ron: Introduction to Scientology Ethics. First Edition. Colonna Press Ltd., Hemel Hempstead, Herts., England, pp. 48 and 49-50.

² Hubbard L. Ron: HCO Policy Letter of March 1, 1965. Justice. Suppressive Acts. Suppression of Scientology and Scientologists. Hubbard Communications Office, East Grinstead, Sussex, England, p. 2.

³ C/f HCO Policy Letter of 23 December 1965. Ethics. Suppressive Acts. Suppression of Scientology and Scientologists. The Fair Game Law.

for the penalty of a person who becomes fair game pursuant to the issue of a Suppressive Person Order. Such a person is assigned the condition of "Enemy ... Fair Game. May be deprived of property or injured by any means by any Scientologist without any discipline of the Scientologist. May be tricked, sued or lied to or destroyed."¹ The policy underlying the Fair Game Law and the issue of Suppressive Person Orders is largely one which borders on coercion and action taken on grounds such as those set out in items B.2, 3, 5, 7, 8, 9 and 10 of the preceding paragraph constitutes, in the view of the Commission, an unwarranted invasion of personal freedom.

9.5. The fierceness with which the fair game law has been applied and the willingness to trick and destroy is also demonstrated by the case of Dr. E.L. Fisher, M.P., which the Commission investigated with care. Dr. Fisher is and was at all relevant times the duly elected Member of Parliament for the constituency of Rosettenville, Johannesburg, Transvaal. In that capacity and his further capacity of a medical practitioner he received representations from members of the public in regard to the practice of Scientology within the borders of the Republic of South Africa. Dr. Fisher, pursuant to these representations raised the issue in Parliament on several occasions requesting the appointment of a Commission to enquire into Scientology. This conduct on the part of Dr. Fisher was no doubt seen as an attack on Scientology and constituted him the perpetrator of a suppressive act. Mr. Hubbard writes "Politician A stands up on his hind legs in a Parliament and brays for a condemnation of Scientology. When we look him over we find crimes - embezzled funds, moral lapses, a thirst for young boys - sordid stuff."² As such the provisions of an Executive Directive requiring an investigation of Dr. Fisher became operative. The terms of the Directive are startling and read as follows:

"BRANCH 5 PROJECT
PROJECT SQUIRREL"

1. The Guardian's Intelligence Officer for the Western U.S. should make further appointments to execute 'Project Squirrel'.
2. The project consists of the following:
 - (a) Listing all SPs engaged in Squirrel actions or anti-Scientology actions.
 - (b) Get each one investigated (proper evidences and witnesses, not rumour).

¹ Hubbard L. Ron: HCO Policy Letter of 18th October, 1967. Issue IV. Penalties for lower conditions. Hubbard Communications Office, East Grinstead, Sussex, England.

² Understanding. Issue 89. Official Periodical of Scientology in South Africa. Published by the Hubbard Scientology Organization in Johannesburg. Critics of Scientology by L. Ron Hubbard (1967), p. 1.

³ Squirreling is defined in the Scientology Abridged Dictionary as "The action of altering Scientology; off-beat practices."

- (c) File a complete file on the person with evidences, affidavits, etc.
 - (d) Take appropriate actions to bring any crimes to police attention.
 - (e) Bring any suit necessary to cause their activities to cease.
2. It will be found uniformly (despite first view there is no evidence of it) that anti-Scientologists have in their background this life crimes for which they could be arrested.
 3. When one finds such a crime one must get documents or witnesses and evidences sufficient for prosecution.
 4. The evidences should be turned over to the police.
 5. When the person is arrested, one then sues the person for anti-Scientology libels and slanders.
 6. If we do the above as our pattern, we will successfully bring the following facts into public consciousness:
 - (a) People who attack Scientology are criminals.
 - (b) That if one attacks Scientology he gets investigated for crimes.
 - (c) If one does not attack Scientology, despite not being with it, one is safe."¹

9.6. The investigation requirement is explained by the following confidential instruction issued by Mr. Hubbard for HCO personnel only:

"When things go wrong and we don't know why already by intelligence, we resort to investigation.

When we need somebody haunted we investigate.

Investigation is the careful discovery and sorting of facts.

Without good investigation we don't have justice, we have random vengeance.

When we investigate we do so noisily always. And usually mere investigation damps out the trouble even when we discover no really pertinent facts. ...

Remember, intelligence we get with a whisper. Investigation we do with a yell. Always. ...

Overt investigation of someone or something attacking us by an outside detective agency should be done more often and hang the expense. It's very

¹Hubbard L. Ron: Executive Directive dated 2 December 1966. Confidential. Applies to HCO Exec. Secs. Intelligence Appointees. Guardian. Asst. Guardians. Branch 5 Project. Project Squirrel.

effective. Often investigation by a private detective has alone closed up an entheta source or a squirrel organization. In fact at this writing I can't remember a time when it hasn't:

The reason for this is simple. Of twenty-one persons found attacking Dianetics and Scientology with rumours and entheta, eighteen of them under investigation were found to be members of the Communist Party or criminals, usually both. The smell of police or private detectives caused them to fly, to close down, to confess.

Hire them and damn the cost when you need to."¹

9.7. In regard to the investigation of attackers of Scientology Mr. Hubbard wrote -

"The mechanism employed is very straightforward.

We never use the data to threaten to expose. We simply collect it and expose."²

9.8. In the case of Dr. Fisher, Mr. and Mrs. Ollemans - then respectively Legal Officer and Public Relations Officer of the Organization - called on him at his rooms early in January 1968, and interviewed him at some length in regard to his parliamentary activities against Scientology. Mrs. Ollemans prepared a report dated 8th January, 1968, on Dr. Fisher for intelligence purposes pursuant to this interview. Thereafter during 1968 Issue No. 1 of the South African Broadsheet - the copyright in which Mr. Hubbard expressly reserved - was published. It contained a short article teeming with baseless defamatory innuendos of and concerning Dr. Fisher. This article was based in part on information contained in the report of 8th January, 1968. The Commission was left in the dark as to the identity of the author of the article and accepts the denial given on oath by Mrs. Ollemans that she is its author. Be that as it may the Organization must bear the responsibility for the publication of written matter highly defamatory of a leading figure in South African public life.

9.9. The article - which subsequently formed the subject of a defamation action at the instance of Dr. Fisher which terminated on the payment to him of substantial damages, costs of litigation and the making of a public apology by the Hubbard Scientology Organisation in South Africa (Pty.) Ltd. - reads as follows:

"Dr. E.L. Fisher, Chairman of the Medical Council of the United Party, who also has an interest in South Rand Hospital, is asking for an enquiry into Scientology - 'owing to public demand'. Dr. Fisher, who earlier said

¹Hubbard L. Ron: HCO Manual of Justice. Grant Production Company Limited, Great Britain. (Copyright 1959), pp. 3 and 5.

²Hubbard L. Ron: HCO Policy Letter of 17 February 1966. Public Investigation Section. Hubbard Communications Office, East Grinstead, Sussex, England, p. 1.

we were dangerous to mental health, has now turned his attack to 'broken marriages'. When pressed to say what was 'public demand', he admitted he had only twelve letters he could put before parliament.

Asked if he would stand up and produce letters telling of marriages salvaged through Scientology, he said bluntly he would not. In 1958 the Government took over the South Rand Hospital. The whole Board was retained with the exception of Dr. Fisher who previously administered its finances.

What are Dr. Fisher's political affiliations other than the United Party? ... What are his regular contacts overseas? ...

Does Dr. Fisher know that a certain gentleman from Europe, has frequently been seen entering his rooms?

Does Dr. Fisher know that someone who was seen entering his rooms was caught red-handed the other day in possession of stolen documents?

Does Dr. Fisher know that one of his associates has been in gaol under the Suppression of the Communism Act?

An interesting quote from 'The Star' of March 18th, 1964 reads as follows:

'If I am a coward, you are a Communist'.

Mr. Cas Greyling (Nat. - Ventersdorp) to Dr. E.L. Fisher (U.P. - Rosettenville)."¹

9.10. The reckless nature of the attack on Dr. Fisher is revealed by the terms of the unconditional apology and retraction made to him only after he instituted action for damages:

¹Periodical. South African Broadsheet. Issue No. 1, 1968. (Copyright (c) 1968 by Ron Hubbard. All rights reserved), p. 4.

"THE HUBBARD SCIENTOLOGY ORGANIZATION.

23 Hancock Street,
Joubert Park,
JOHANNESBURG.

8th September, 1969.

Dr. E.L. Fisher, M.P.
26 South Road,
The Hill,
JOHANNESBURG.

Dear Sir,

We write to record that you have commenced an action against us in the Supreme Court of South Africa, Witwatersrand Local Division, claiming damages for defamation in respect of matter contained in a bulletin published by us entitled 'South African Broadsheet Issue No. 1, 1968' which contains matter which is alleged to be seriously defamatory of you. The Pleadings in that action were closed and the matter was to proceed to Trial.

We have paid to your Attorneys in settlement of your damages a substantial amount and have also paid their costs. It is a condition of the settlement that we withdraw all alleged defamatory allegations of and concerning you. This we unreservedly do, and acknowledge that all these allegations were unfounded. We regret that we ever made them and we tender you our sincere apologies therefor.

We trust that you have accepted such payment and this apology in the spirit in which they are offered and as the best amends which it is in our power to make for the injury and annoyance which we have caused you.

We confirm that we consent to your publishing this apology in the Sunday Times newspaper and also to it being despatched to every Member of the House of Assembly and of the Senate at our expense.

Yours faithfully,

(Sgd.) T.M. COOKE
LEGAL CHIEF.
HUBBARD SCIENTOLOGY ORGANISATION IN
SOUTH AFRICA (PTY) LTD."

Mr. Gaiman, testifying on behalf of the Church of Scientology, conceded that the conduct in regard to Dr. Fisher is indefensible, that he rightly recovered redress at law and claimed that the amende honorable was made to him.

9.11. In following Mr. Hubbard's instruction to expose attackers of Scientology the onslaught against Dr. Fisher did not end with the publication of defamatory material. An

outside investigation agency was employed - no doubt in terms of the confidential instruction referred to above. The Commission is satisfied that in the attempted performance of its mandate this agency resorted to the vile and scandalous stratagem of arranging a trap in the hope of inducing Dr. Fisher to procure an illegal abortion. Needless to say the stratagem was doomed to fail. If perchance it did succeed the injunction not to threaten exposure but actually to expose might well have been implemented.

9.12. The Commission's finding that the stratagem abovementioned was resorted to is based on the following undisputed evidence:

(a) During September, 1967, a pregnant lady called on Dr. Fisher, offered him a fee of R200,00 and requested him to do an abortion on her. Dr. Fisher refused.

(b) On a document entitled Time Track kept by the Hubbard Scientology Organisation in regard to the activities of Dr. Fisher there appears an entry during September, 1967, which reads:
"Fisher refuses to do an abortion on a plant."

9.13. No attempt whatsoever was made on behalf of the Church of Scientology in South Africa (Pty.) Ltd., to rebut the inference which the Commission has drawn from the above facts viz. that the stratagem outlined above was indeed resorted to by its agent. Indeed Mr. Gaiman suggested that the responsibility for this deed lay with the proprietor of the investigation agency, Mr. Du Plessis, or his assistant, Mr. Peters.^{*a} So did Mrs. Ollemans,^{*b} who - when called by the Commission - confessed that she distrusted Mr. Du Plessis and Mr. Peters. There is no reasonable or legal ground upon which an employer can, in circumstances like these, be exonerated for the vile conduct of its duly appointed agent resorted to in the course of their duties.

9.14. Another medical practitioner, Dr. B.A. Michaelides of Port Elizabeth testified^{*c} in regard to his professional attendance during July, 1967, on a female patient - a schizophrenic - who had attended a Scientology course. He found it necessary to warn her that she should not receive treatment from both sources, that in his view the Scientology organization was not qualified to treat her and that she had to elect between medical treatment and Scientology treatment. Thereafter he received the threatening article Critics of Scientology - referred to above - the full text of which reads:

"If Aunt Ermiltrude each night went through your change purse and extracted divers coins without your knowledge, and then if she found you had joined a group that could discover secrets, her immediate and passionate reaction would be to

* Record of Evidence: a) Vol. 50(A), p. 5 - Mr. D.B. Gaiman.
b) Vol. 55, pp. 15, 20 and 21 - Mrs. N.J. Ollemans.
c) Vol. 11, pp. 2-12 - Dr. B.A. Michaelides.

damn the group and you as well.

If the wife were stepping out with your best friend behind your back and one day she found you had thoughts of joining a group that taught you people's motives and reactions and made you understand them, she would throw a mad dog fit to prevent your progress.

If a government were busy making capital out of people's ignorance of economics and world affairs and were playing a double game and a group came along and started to make its people smarter and more knowledgeable of true motives, that government would try to shoot every member of that group on sight.

If a group of 'scientists' were knowingly raising the number of insane to get more appropriation and 'treatment' fees and somebody came along with the real answer, that group would move heaven and earth to protect its billions of rake-off.

And so individuals, governments and 'scientists' attack Scientology.

It's as simple as that. We do not treat the sick or the insane. We break no laws. We do more good in any ten minutes of this planet's time than the combined efforts of all social ministries on Earth to better mankind.

Stated that way, however, it looks pretty hopeless and even dangerous to be a Scientologist.

Except it is totally hopeless and fatal not to be a Scientologist.

Those who are not Scientologists are left in complete ignorance of the motives of the dishonest. And they have no chance of personal immortality. It is as simple as that. It is better to be endangered but with a chance than to be condemned utterly and without one.

Those who criticize one for being a Scientologist or make snide remarks cannot stand a personal survey of past actions or motive. This happens to be a fortunate fact for us. The criminal abhors daylight. And we are the daylight.

Now get this as a technical fact, not a hopeful idea. Every time we have investigated the background of a critic of Scientology we have found crimes for which that person or group could be imprisoned under existing law. We do not find critics of Scientology who do not have criminal pasts. Over and over we prove this.

Politician A stands up on his hind legs in a Parliament and brays for a condemnation of Scientology. When we look him over we find crimes - embezzled funds, moral lapses, a thirst for young boys - sordid stuff.

Wife B howls at her husband for attending a Scientology group. We look her up and find she had a baby he didn't know about.

Two things operate here. Criminals hate anything that helps anyone instinctively. And just as instinctively a criminal fights anything that may disclose his past.

Now as criminals only compose about 20% of the race, we are on the side of the majority. This is quite true. In one country we have almost exactly 100 Scientologists for every member and supporter of psychiatry. They make the noise because they are afraid. But we have more general influence and more votes.

The way we handle the situation now is simplicity itself and we are winning.

We are slowly and carefully teaching the unholy a lesson. It is as follows: 'We are not a law enforcement agency. BUT we will become interested in the crimes of people who seek to stop us. If you oppose Scientology we promptly look up - and will find and expose - your crimes. If you leave us alone we will leave you alone!'

It's very simple. Even a fool can grasp that.

And don't underrate our ability to carry it out.

Our business is helping people to lead better lives. We even help those who have committed crimes for we are not here to punish. But those who try to make life hard for us are at once at risk.

We are only interested in doing our job. And we are only interested in the crimes of those who try to prevent us from doing our work.

There is no good reason to oppose Scientology. In our game everybody wins.

And we have this technical fact - those who oppose us have crimes to hide. It's perhaps merely lucky that this is true. But it is true.

And we handle opposition well only when we use it.

Try it on your next critic. Like everything else in Scientology, it works.

Sample dialogue:

George: Gwen, if you don't drop Scientology I'm going to leave you.

Gwen: (savagely) George! What have you been doing?

George: What do you mean?

Gwen: Out with it. Women? Theft? Murder? What crime have you committed?

George: (weakly) Oh, nothing like that.

Gwen: What then?

George: I've been holding back on my pay ...

If you, the criticized, are savage enough and insistent enough in your demand for the crime, you'll get the text, meter or no meter.

Never discuss Scientology with the critic. Just discuss his or her crimes, known and unknown. And act completely confident that those crimes exist. Because they do.

Life will suddenly become much more interesting - and you'll become much less suppressed!

L. RON HUBBARD"

9.15. In Scientology practice a person is constituted a Suppressive Person by a formal declaration delivered or posted to him. The declaration is invariably contained in an HCO Ethics Order.

9.16. Frequently the issue of the order arises out of the relationship of the recipient to a relative - sometimes a close relative. A few examples are cited:

(a) Mrs. A. Carter was threatened as follows:

"AUDREY CARTER, of 76 Lily Avenue, Sunridge Park, Port Elizabeth today, as a result of receiving the Amnesty Policy of March 13th, telephoned in and made enturbulating remarks to the Dissemination Secretary, John Morshead, and the HCO Secretary Sonja Morshead about L. Ron Hubbard and Scientology, saying 'Scientology is evil. I dont like Scientology' etc.

Audrey Carter is known to be friendly with Peggy Buswell,⁸ who has also been derogatory of Scientology - resulting in her husband, Ken Buswell's non-participation in Scientology and the road to Freedom. Audrey's remarks are so similar to Peggy Buswell's that it may be safely assumed that Peggy has enturbulated Audrey. (Peggy Buswell, in her turn, is connected to BILL BOTHA, a declared Suppressive Person).

It is pointed out to Audrey Carter that the above situation exists.

Audrey is most severely warned that if one more report is received of her enturbulating any Scientologist, especially DORIS CALDWELL her mother-in-law, or if a report is received of her enturbulating any non-Scientologist by spreading her misinformed ideas about Scientology to them - and thus preventing them from walking the Road to Freedom - she will be declared a Suppressive Person.

⁸Infra par. 24(e).

Further, Audrey will receive no further communication from the Scientology Organisation unless she herself desires it and can prove that her intentions are good, or unless another Amnesty is declared.

Scientology communication is reserved for those who wish, in all good faith, to walk the road to Total Freedom."¹

- (b) Rosemary Griffiths, then aged 17½ years was taken to a Scientology meeting towards the end of 1966 or early 1967 by a family friend, one Malcolm Hill, who was aware of the opposition of Rosemary's parents to the Scientology movement. This meeting led to Rosemary, then a radiography student, being troubled by the Scientology organization at Port Elizabeth to undergo a form of processing. Her father stated in evidence that his consent was at no stage sought and he advised his daughter to submit all documents and correspondence received by her to him. Mr. Griffiths in due course wrote a letter requesting the organization not to "badger" Rosemary and threatened legal action. This led to Mr. and Mrs. Ollemans referred to above,^φ visiting Grahamstown where Mr. Griffiths lives and where a meeting was arranged by Mr. Hill between Mr. Griffiths and Mr. and Mrs. Ollemans on the 19th January, 1967. Mr. Ollemans was not introduced by name, but as the legal adviser of Mrs. Ollemans. Mr. Griffiths alleges, and Mrs. Ollemans concedes, that he was "up-braided" in fairly strong terms for having opposed Scientology and the attempts to introduce his daughter thereto. The meeting did not end in a friendly way. Soon Mr. Griffiths received a Suppressive Person Order as follows:

"REGINALD GRIFFITHS of 5, Willshire Crescent, Grahamstown, is hereby declared a Suppressive Person.

1. In a letter dated 17th January, 1967, he threatened to bring civil suit against a Scientology Organisation in an effort to suppress Scientology.
2. Refusing to co-operate with the Ethics Officer during a Hearing in Grahamstown on the 19th January, 1967, stating that he had a very low opinion of Scientology and so did most people, and he wanted to

¹ Sonja Morshead, HCO Area Secretary, Hubbard Communications Office, Port Elizabeth.
HCO Ethics Order No. 53 dated 27th April 1966. Warning Audrey Carter.

^φ Supra par. 8, although at the date of this meeting Mrs. Ollemans was probably the Ethics Officer and not yet Public Relations Officer.

have nothing to do with it. Witnessed evidence of the above is available in the Ethics Files.

3. He is not to be communicated with.
4. He is not to be helped in any way.
5. Those persons connected with him are Potential Trouble Sources and may not be trained or processed until evidence of disconnection or handling are produced.
6. He is not protected by the codes of Scientology.

Scientology Definitions.

Suppressive Person: A person who actively seeks to suppress or damage Scientology by suppressive acts.

Suppressive Acts: Acts calculated to impede Scientology or a Scientologist.

Potential Trouble Source: A person who while active in Scientology yet remains connected to a person who is a Suppressive Person."¹

It follows from the terms of the ETHICS ORDER that if Rosemary desired Scientology training or processing after 20th January, 1967 - which she did not - she would have been required to disconnect from or handle her father.

- (c) The Starkey, McAll and Morris cases discussed later in this Chapter⁶ also demonstrate the implementation of the policy relating to Suppressive Persons.

9.17. At other times a suppressive person order arises out of considerations unconnected with any family relationship. The Commission cites as examples of such Ethics Orders:

- (a) "MARION KENNEDY is hereby assigned a Condition of TREASON for the following:

1. Being on the premises after being declared SP.
2. Enturbulating the area by her presence.
3. Parking her motor cycle on the front pavement dripping oil.
4. TREASON is defined as betrayal after trust.
5. By her own actions she has taken herself off the only road to total power and freedom.
6. The formula for TREASON is as follows:
 - (i) Deliver a paralyzing blow to the enemies of the group

¹ Ethics Officer. Port Elizabeth. HCO Ethics Order. No. 63 PEL, dated 20th January, 1967. Suppressive Person.

⁶ Infra pars. 24(b), (c) and (d).

one has worked against and betrayed (ii) Perform a self-damaging act that furthers the purposes and or objectives of the group one has betrayed (iii) Inform the Ethics Officer of (i) and (ii) above in writing.

(iv) Abide by her reaction and decision.

7. The penalties:

MARION is fair game, may be deprived of property or injured by any means. May be tricked, sued or lied to or destroyed."¹

(b) "1. BILL BOTHA of East London, South Africa, is hereby declared a SUPPRESSIVE PERSON.

On 5th July 1965 at a meeting of the East London Scientology Club he stated that the Scientology organizations were exercising an inhibitory control and were taking away from individuals all incentive to practise Scientology as a profession. He displayed the Gradation Chart and without duplicating it properly said that he doubted if anyone in South Africa really understood it. He also stated that he was 'sorrowed by the punishment of Ethics action', thus invalidating Ethics without having understood its purpose or workings. Although he has had no training or auditing for 5 years, on 8th July 1965 he told Jane Kember that he was not prepared to have auditing or training immediately. He demanded proof from Jane Kember, Joy Ollemans and John Morshead of the efficacy of Saint Hill Training and admitted having consistently invalidated Scientology organizations.

CHARGE: Undermining and invalidating Scientology organizations, their policies and personnel, thus attempting to destroy the dissemination of Scientology through its organizations, and discouraging East London Scientologists from taking the training they need to achieve Release and Clear.

2. Not to be communicated with.
3. Not to be helped in any way.
4. All those connected with him are Potential Trouble Sources until evidence of handling or disconnection has been produced.
5. All folders to be torn up.
6. Not protected under Scientology Ethics.
7. Declared Fair Game."²

¹Lynda Pearsall, Cont. Chief E/O AF. HCO Ethics Order, dated 19th July 1968. Condition of Treason.

²J.N. Ollemans, HCO Area Secretary. HCO Ethics Order dated 12th July 1965. Suppressive Person.

9.18. The extent to which Mr. Hubbard is prepared to go in issuing suppressive person declarations is illustrated by the following:

- (a) Pursuant to the publication during 1968 of the Report of the Board of Inquiry into Scientology in the State of Victoria and its dependencies in the Commonwealth of Australia consisting of Mr. Kevin Victor Anderson, Q.C., it was declared that:

"Principals of the Victorian government such as the 'Prime Minister', Anderson the 'Q.C.' and hostile members of the 'Victoria Parliament' are continued as suppressive persons and they and their families and connections may not be processed or trained and are fair game."¹

- (b) The above mentioned declaration was supplemented by the following:

"As a result of two cables I sent to the 'Prime Minister' of Victoria, Australia, the government is postponing all action on the bill for six months.

They say they wish to 'rephrase it'. They mean they wish to forget it.

My two cables follow:

'PREMIER BOLTE
PARLIAMENT HOUSE
MELBOURNE
VICTORIA AUSTRALIA

19 October 1965

REGARDING THE SCIENTOLOGY MATTER OUR SOLICITORS HAVE NOT TOLD YOU OR CABINET THAT ACTIONS ARE AT THIS MOMENT IN PROGRESS AGAINST ANDERSON FOR FAULTY JURISPRUDENCE COLLUSION CONDONING PERJURY AND OTHER MATTERS. YOU ARE NOT COVERED BY ANY PRIVILEGE OF ANY KIND OUTSIDE VICTORIA. IF THE STATE OF VICTORIA DOES NOT REPRIMAND ANDERSON IT BECOMES PARTY TO SCANDALOUS PROCEEDINGS AND WILL BE SUED £10,000,000 STERLING WHICH IT IS CERTAIN WE WILL COLLECT. ONLY A FAIR TRIAL IS COVERED IN THE DEFAMATORY ACT. IF YOU REPRIMAND AND DISOWN ANDERSON YOU WILL SAVE VICTORIA £10,000,000. HE WILL BE DISCREDITED FULLY IN PROCEEDINGS NOW BEGINNING AND LEGISLATION BASED ON THE QUICKSAND OF A SCANDALOUS PROCEEDING IS SUBJECT TO DAMAGES THE MOMENT IT CAUSES DAMAGE OUTSIDE ITS AREA WHICH IT HAS ALREADY DONE.

SINCERELY

L. RON HUBBARD'

¹ Ziff Judy, Editor: The Auditor World Wide No. 31. The Journal of Scientology, Southern Publishing Co. Ltd., Brighton, England, p. 1.

'PREMIER BOLTE
PARLIAMENT HOUSE
MELBOURNE
VICTORIA AUSTRALIA

20 October 1965.

WE HAVE DISMISSED YOUR FRIENDS AND STAUNCH PROTECTORS NORRIS AND NORRIS AND HAVE ACQUIRED PROPER LEGAL REPRESENTATION IN AUSTRALIA AND OVERSEAS. PARLIAMENTARY PRIVILEGE DOES NOT COVER CRIMINAL ACTS IN PROCEEDINGS. THIS IS NOW OUTSIDE YOUR AREA OF CONTROL. THE ONLY WAY YOU CAN MINIMIZE FOLLOWING PROFUMO IN POLITICAL DECLINE IS BY PUBLICLY REPUDIATING ANDERSON AND GALBALLY FOR MISCONDUCT. IF YOU AND YOUR CABINET PROCEED WITH THE FOLLY OF PASSING A BILL BASED ON COLLUSION INTIMIDATION AND PERJURY WE WILL BE ABLE TO COLLECT EVEN GREATER DAMAGES FROM THE STATE OF VICTORIA AROUND THE WORLD. THIS CABLE IS SENT SO THAT THERE WILL BE NO DOUBT IN ANY COURTS MIND THAT YOU PERSONALLY WERE AWARE OF THE CRIMINAL IRREGULARITIES AND YET PROCEEDED TO ACT ON SUCH FINDINGS.

L. RON HUBBARD'

The following mailing is being sent each member of their 'parliament'.
'IN THE SCIENTOLOGY MATTER YOU HAVE NOT BEEN INFORMED BY YOUR GOVERNMENT THAT THE STATE OF VICTORIA IS BEING SUED OVERSEAS £10,000,000 STERLING FOR LIBEL AND SLANDER RELEASED BY IT IN OTHER COUNTRIES. THEY WILL KNOW THAT PARLIAMENTARY PRIVILEGE DOES NOT COVER THE CRIMINAL ACTIONS CONDONED BY THE GOVERNMENT IN THE CONDUCT OF THE INQUIRY SUCH AS COLLUSION INTIMIDATION AND PERJURY A DIRECT PARALLEL TO THE PROFUMO CASE. WHILE LEAVING YOU IN THE DARK AS TO YOUR PERSONAL POLITICAL LIABILITY WHEN ALL THIS COMES OUT THEY YET ARE ASKING YOU FOR YOUR PERSONAL COOPERATION IN GETTING A BILL PASSED. EVEN IF YOUR GOVERNMENT WILL NOT TELL YOU THIS YOU HAVE A RIGHT TO KNOW THAT THE PASSAGE OF A BILL WILL INCREASE DAMAGES AND MAKE YOU PARTY TO THESE CRIMINAL PROCEEDINGS. THE WHOLE MATTER IS NOW OUT OF THEIR HANDS AND OUT OF CONTROL AND ALL PAPERS AND PROOFS SUPPORTING THE SCIENTOLOGISTS ARE NO LONGER IN YOUR JURISDICTION BUT ARE BEING PRESENTED AGAINST YOUR GOVERNMENT IN THE COURTS OF SEVERAL COUNTRIES INCLUDING ENGLAND WITH EVERY INDICATION OF SUCCESSFUL LITIGATION. YOU TOO HAVE BEEN BETRAYED IN THIS MATTER.

THE HUBBARD ASSOCIATION OF SCIENTOLOGISTS INTERNATIONAL'

The reply follows:

'VICTORIA GOVERNMENT IN SESSION WEDNESDAY WANTED 6 MONTHS
ADJOURNMENT TO REPHRASE SCIENTOLOGY BILL.

CATHERINE DENNY'." ¹

- (c) In a possible attempt to impress this Commission of the determination of the Hubbard Association of Scientologists International to put into execution the threat contained in the Executive Letter referred to in the preceding sub-paragraph, Mr. Gaiman, in the course of his evidence, handed in as an exhibit the strange and otherwise totally irrelevant Writ for the payment of damages allegedly issued against Mr. Anderson and Counsel who assisted the Board of Inquiry on the ground inter alia of committing "a misfeasance in a public office." ²

9.19. The principle underlying the policy applicable to a Potential Trouble Source is that a person or preclear who is connected with a Suppressive Person will be unable to derive permanent gains from Scientology unless he handles the source of suppression or disconnects from it. Handling is not defined. Presumably it ranges from persuasion to co-ercion. A witness, Mr. A. Tannenbaum, who claims tremendous gains from Scientology stressed that these are the only alternatives.* Mr. Hubbard requires of Scientologists that in dealing with a Potential Trouble Source they -

"act with determination one way or the other - reform the suppressive person or disconnect ..." ³

9.20. He expressly states:

"Therefore this Policy Letter extends to suppressive non-Scientology wives and husbands and parents, or other family members or hostile groups or even close friends." ³

9.21. He outlines the procedure to be followed in achieving disconnection as follows:

"Disconnection from a family member or cessation of adherence to a Suppressive Person or Group is done by the potential trouble source publicly publishing the fact, as in the legal notices of 'The Auditor' and public announcements and taking any required civil action such as disavowal,

¹Hubbard L. Ron: HCO Executive Letter dated 22 October 1965. Melbourne Bill News. Hubbard Communications Office, East Grinstead, Sussex, England.

²Hubbard Association of Scientologists International v. Kevin Victor Anderson and Gordon Just. Statement of Claim. (April, 28, 1970), p. 2.

³Hubbard L. Ron: HCO Policy Letter of March, 1, 1965. Justice. Suppressive Acts. Suppression of Scientology and Scientologists: Op.cit., p. 6.

*Record of Evidence, Vol. 7, p. 111 - Mr. A. Tannenbaum.

separation or divorce and thereafter cutting all further communication and disassociating from the person or group.

Unwarranted or threatened disconnection has the recourse of the person or group being disconnected from requesting a Committee of Evidence from the nearest Convening Authority (or HCO) and producing to the Committee any evidence of actual material assistance to Scientology without reservation or bad intent. The Committee must be convened if requested.

Before publicly disconnecting, the Scientologist would be well advised to fully inform the person he or she accuses of Suppressive Acts of the substance of this policy letter and seek a reform of the person, disconnecting only when honest efforts to reform the person have not been co-operated with or have failed. And only then disconnecting publicly. Such efforts should not be unduly long as any processing of the Potential Trouble Source is denied or illegal while the connection exists and a person not actively seeking to settle the matter may be subjected to a Committee of Evidence if processed meanwhile.

The real motives of suppressive persons have been traced to quite sordid hidden desires - in one case the wife wanted her husband's death so she could get his money, and fought Scientology because it was making the husband well. Without handling the wife or the connection with the woman the Scientologist, as family, drifted on with the situation and the wife was able to cause a near destruction of Scientology in that area by false testimony to the police and government and press. Therefore this is a serious thing - to tolerate or remain connected to a source of active suppression of a Scientologist or Scientology without legally disconnecting the relationship or acting to expose the true motives behind the hostility and reform the person. No money particularly may be accepted as fee or loan from a person who is 'family' to a suppressive person and therefore a potential trouble source. There is no source of trouble in Scientology's history greater than this one for frequency and lack of attention."¹

9.22. Examples of public announcement of disconnection by publication are:

"LEGAL NOTICES

I, JONATHON BATSON, do swear that I do disavow and thoroughly disassociate myself from any overtly or covertly planned contact or association with any Suppressive persons or organizations or anyone demonstrably guilty of Suppressive acts (as described in HCO Policy Letters March, 1965).

Sgd. Jonathon Batson.

¹Hubbard L. Ron: HCO Policy Letter of March 1, 1965. Justice. Suppressive Acts. Suppression of Scientology and Scientologists. Op.cit., pp. 7-8.

I, HEATH DOUGLAS CREER, do swear that I do disavow and thoroughly disassociate myself from any overtly and covertly planned contact or association with J. ROSCOE CREER and ISABELL HODGE CREER, or anyone demonstrably guilty of Suppressive acts (as described in HCO Policy Letters March, 1965).

I understand that any breach of the above pledge will result in my being declared immediately a Suppressive Person.

Sgd. H.D. Creer.

I, A.T. CHADWIN, of 2900 S. Glebe Road, Arlington, Virginia, do solemnly swear that I do disavow and thoroughly disassociate myself from any overtly or covertly planned contact or association with A.B. Lawson Jr., of 4000 Tunlaw Road, Washington D.C., and will continue to do so until such time as the above person from whom I am separating myself does become a Scientologist and abides by the codes of Scientology.

Sgd. A.T. Chadwin."¹

9.23. In regard to persons taking civil action for divorce, the Commission draws attention to the following:

(a) Dr. Michaelides, a medical practitioner, attended a Scientology meeting at Port Elizabeth during 1966. By way of a question he inquired whether in the case of a Suppressive Person Scientology advocated the breaking up of a marriage despite there being children. The answer given was:

"... yes, ..., unless the other partner became a Scientologist."²

(b) Mr. H. Bayer, who made a careful investigation of Scientology for a television program in Rhodesia stressed that if need be civil action for divorce was advocated as a genuine and serious portion of the disconnection technique. He said:

"... no secret is made by the Scientology Organization that where a partner in marriage, be it husband and/or wife, is a Scientologist, and the other partner in marriage is not a Scientologist, but is in fact opposed to a Scientologist, that the two must disconnect. The word 'disconnect' obviously stands for

¹Hubbard L. Ron: Editor: The Auditor World Wide No. 9. The Saint Hill Journal of Scientology. Published by Hasi World Wide, East Grinstead, Sussex, England, p. 8.

²Record of evidence, Vol. 11, p. 1 - Dr. B.A. Michaelides.

divorce. In my own case my wife, who was at one stage ostensibly interested in Scientology when she was in fact investigating and trying to find out what it was all about - and when it was known to the Scientology Institute that I was strongly opposed to it, and my opinion could not be altered - was advised that the only thing which held her back from becoming a person of outstanding ability and an I.Q., was myself, and that once I was no longer her husband there would be no limit to her advancement. I am aware of at least two divorces which are the direct result of one partner being a Scientologist and the other partner not. I am aware of a number of instances where one partner in marriage has tried and has started to get his children or child into Scientology against the opposition of the father or the mother who was opposed, and where the one partner interested in Scientology has in fact threatened divorce, to take the children away from the other partner. One particular example is right here in Johannesburg, and again the name concerned and the people concerned can be given in camera to a committee'.

(Question): 'Now, did you and your wife - I don't want to pry into your private affairs, Mr. Bayer, unnecessarily, but did you and your wife eventually come to agreement on Scientology? Did she ultimately come to the conclusion that you were right, and that she should discontinue it? --- You will find somewhere later in the statement, I think - I am speaking from memory now - that I was subjected to a certain midnight call, and my wife very fortunately at that particular moment stood next to me and heard every word that was said over the telephone. The voice on the other side was literally screaming. She only then became convinced completely that any and every step would be taken by the person concerned, and please let me make this clear, Sir. I am not talking about Scientology as such. I am talking about the person who was in charge of the Scientology Institute in Bulawayo at that particular time. She became convinced then that some of the things which I had been worried about, the lack of secrecy, etcetera, etcetera, the possibility of blackmail arising out of evidence and so on, may be highly dangerous, and from that moment on she became utterly and completely convinced that it would be best to leave it entirely alone.

You and this lady are still married? --- Oh yes.

And Scientology, in other words, has not caused a disconnection between you two? --- None whatsoever, Sir.

At one stage - if I may ask this - was there any danger of it happening? --- Yes, Sir."^{1a}

Mr. Bayer impressed the Commission as an unbiassed witness who in his own words "... started to investigate Scientology, with no axe to grind. I was neither for nor against it."^{1b} His evidence was not seriously contested or contradicted and is accepted by the Commission as being objective and truthful.

9.24. Several other instances of the practical application of the policy of disconnection were drawn to the attention of the Commission:

(a)(i) The mother of a devoted daughter who married a Scientologist received a disconnecting letter in the following terms from her daughter written on 29th May, 1968, whilst she received Scientology training in Spain:
"Liewe Mammie,

Die tyd het aangebreek dat ek ons verhouding moet hanteer. Die gebeure daardie aand op die plaas het 'n kwaai letsel op my gelaat, 'n Geestelike wese is net liefde en wat ek moes verduur het was baie swaar. Ek skryf hierdie kort briefie net om te verduidelik dat 'ethics' in Sciëntologie baie sterk is en word ek verplig om hierdie stap te neem. Ek sal moet skei van almal wat teen Sciëntologie is, totdat die verhouding weer reg is. Moet dus nie weer vir my skryf tot verdere kennisgewing nie. Ek ken nie oom Hennie se adres nie, so sal Mammie dit asb. na sy adres stuur.

Moenie daarvoor bekommerd wees nie want dit is maklik om te herstel sodra die gesindheid reg is teenoor Sciëntologie. Die keuse sal wees tussen my as 'n Sciëntologoog en oom Hennie. Ek het julle lief maar die vryheid laat niks toe, wat oom Hennie probeer nie.

Groete,

Ina.

N/S. Gesels met Mamma, sy sal verduidelik."

¹Record of Evidence: a) Vol. 23, pp. 74-76 - Mr. H. Bayer.
b) Vol. 23, p. 71 - Mr. H. Bayer.

(Dear Mummy,

The time has arrived for me to handle our relationship. The happenings that evening at the farm hurt me very much, a Spiritual being is only love, and what I had to endure was very hard. I write this short letter just to explain that ethics in Scientology is very strong and I am compelled to take this step. I'll have to disconnect from all who are against Scientology, until the relationship has been restored. Therefore do not write to me again until further notice. I do not know uncle Hennie's address and will Mummy therefore send it to his address.

Do not be worried about that because it is easy to restore once the attitude towards Scientology is correct. The choice will be between me as a Scientologist and uncle Hennie. I love you all but the freedom does not permit of what uncle Hennie tries.

Greetings,

Ina.

P.S. Talk to Mamma, she will explain).

(Translation by the Commission).

- (ii) The reference to "oom Hennie" is a reference to the brother of the daughter's mother who initiated a family discussion on the advisability of embracing Scientology. During the processing both the mother and her said brother were apparently declared Suppressive Persons by reason of the views expressed by them during the discussion. The terms of the disconnecting letter to the mother have already been quoted. A disconnecting letter written to the brother and posted on 29th May, 1968, reads:

"Oom Hennie,

Scientology open vir elke persoon die pad na volle vryheid as geestelike wese. Op die oomblik is daar 'n stop in my pad en ek skei van jou tot verdere kennisgewing. 'Ethics' in Scientology is baie vernaam en hou die pad veilig en skoon. Ek sal geen kontak meer met jou hê.

Ina Kleyn.

NS. Die brief staan in verband met die voorval op die plaas vroeg gedurende hierdie jaar toe jy op 'n skynbaar vriendelike maar vernederende manier probeer uitvind wat 'Scientology' is. Vind nou self uit wat dit is."

(Dear Uncle Hennie,

Scientology opens the road to total freedom for every person as a spiritual being. At present time there is a block in my road and I disconnect from you until further notice. Ethics in Scientology is very important and keeps the road safe and clean. I'll no longer have any contact with you.

Ina Kleyn.

P.S. This letter refers to the incident at the farm early during this year when you, apparently in a friendly but degrading way tried to find out what Scientology is. Now find out for yourself what it is).

(Translation by the Commission).

(iii) As at the date when the mother gave evidence before the Commission viz.

10th June, 1969, the relationship between her and her daughter, who meanwhile returned to the Republic of South Africa remained strained.

(b) Mrs. S.D. Starkey, one time keenly interested in Scientology herself, introduced two of her sons, Norman and Owen, to the movement. They became devoted adherents but, in the view of their mother, became irresponsible towards the duty to earn a living as their interest in Scientology grew. Owen received generous financial loan assistance from his mother in regard to the purchase of a dwelling house for his young family. Eventually he disposed of the house without repaying a substantial part of the loan to his mother and proceeded to St. Hill Manor, East Grinstead, Sussex, England, to further his Scientology training. Before doing so he wrote to his mother in heartless fashion on 6th June, 1966, stating inter alia:

"You taught me from as far back as I can remember to be weak ...

I hereby disconnect from you totally until I am clear, at which time I will be in a position to handle this situation."

As recently as 30th October, 1971, Owen distributed a circular letter which indicated that he was at that time the "Captain" of the Advanced Organisation, St. Hill, Denmark (AOSHDK). The Commission is quite satisfied that in the case of the Starkey family a rift developed between the sons Owen and Norman on the one hand and their parents on the other hand as a result of the sons' devoted adherence to Scientology. The following eulogy by the younger son Norman who, according to his mother, has joined Mr. Hubbard's Sea Organization for life underlines the tragic unconcern at the dissipation of family ties engendered by the feeling of euphoria Scientology gave him:

"Scientology has given me a completely new outlook on life. Two years ago I had no interest in my work, my future, or my life. I now enjoy enthusiasm and energy. I am able to communicate to anyone about anything, which I had never been able to do before. In fact Scientology has given me the ability to make myself more able and use these regained abilities to the fullest extent. Since starting training I have never been ill, confused or overwhelmed by life, my friends or my job."¹

- (c) Mrs. M.R. McAll married her husband in 1958. Mr. McAll was a Scientologist. Mrs. McAll was not. During about 1964 she was called on to undergo an Ethics check. She refused, was promptly declared a Suppressive Person with the result that all Scientologists including her husband, who held a position with the Public Works Department of the Government of the Republic of South Africa, Cape Town, were precluded from communicating with her. As a result her husband severed all connection with her. Her husband eventually resigned his position and went to St. Hill Manor, East Grinstead, Sussex, England, for Scientology training. In 1965 Mrs. McAll obtained a decree of divorce against her husband - an event which according to her testimony was precipitated by the order declaring her a Suppressive Person. Mr. F.M. McAll, denies* that Scientology caused the break-up of his marriage. It is significant, however, that he does not discuss the issue of a Suppressive Person declaration against his wife. In the circumstances the Commission concludes that to those who saw fit to issue the declaration the preservation of the marriage tie was less important than Mr. McAll's progress and advancement in Scientology.
- (d) Mrs. A.K. Morris notwithstanding every effort to accept the tenets of Scientology at the instance of her daughter-in-law found it impossible to do so. As a result her daughter-in-law and son disconnected from her. Eventually her daughter-in-law's dogged adherence to Scientology was at least a contributory cause of the ensuing divorce.
- (e) The following is a further case:

"KEN BUSWELL wants to progress along the road to total Freedom. In order to make this possible he must separate from his wife PEGGY BUSWELL completely during the period of his processing so that technology may be applied without constant enturbulation. When the

¹The Editorial Staff of The Auditor, The World Wide Journal of Scientology: Successes of Scientology (Copyright 1968), Laburnum Printing Co. Ltd., Surbiton, Surrey, England, Twentieth page.

* Affidavit sworn to by Rank Melville McAll, Edinburgh, Scotland, before a Commissioner of Oaths at East Grinstead on the 5th day of June, 1969.

Ethics Officer has received written confirmation from Ken that this step has been taken processing may commence."¹

9.25. The above instances extracted from the evidence heard by and the exhibits received by the Commission provide proof that for a period of time at least the fair game law permitting trickery, lying and the destruction of opponents and the policy of disconnection were relentlessly applied in the Republic of South Africa to the extent even of subjecting an elected member of Parliament to a most humiliating investigation. The policy of disconnection for a period at least was applied in a manner designed to promote family discord and even divorce.

9.26. Security checking is a Scientology practice which is potentially dangerous. It consists of questioning - often prolonged - of a preclear by an auditor who makes use of an E-Meter. In regard to meaningful questions the instruction is to look for falls.

"A fall means 'Oh, oh! He's got me!' You don't leave a question that is getting a fall response until you are sure you have been told all and the needle no longer falls when you ask that question."²

The questions are asked from a prepared list, are designed to delve deeply into the mind of the subject and often traverse matters of intimate personal detail. The full text of each of two separate texts are quoted by way of example:

(a) The Only Valid Security Check reads:

"THE ONLY VALID SECURITY CHECK
(Amends all existing data on Security Checks)

HCO Sec Form 3.

_____ Name of Person	_____ Date
_____ Name of Security Checker	_____ Location

Since a Security Check failure can compromise or injure a person's position or economics, and because we are not moralists, it is better to be more positive on the subject of a Security Check failure, leaving no part of it up to judgment.

The question of what constitutes a Security Check failure has now troubled enough people to make it necessary to lay down the following policies.

A Security Check to be used for any organisational reason must be made on an HCO WW form.

¹John Morshead, Atg. Ethics Officer, Hubbard Communications Office, Port Elizabeth. Ethics Order No. 55, dated 3rd May, 1966. Separation Order.

²Hubbard L. Ron: E-Meter Essentials 1961. Colonna Press Ltd., Hemel Hempstead, Herts., England, p. 21.

There are only three ways a Security Checker may flunk any person.

1. The Security Check may be considered flunked if there is no needle response of any kind to any question with meter sensitivity even at extreme high. Rise as a reaction is ignored throughout a Security Check. A rise is a not useful reaction.

2. The Security Check may be considered flunked if any compromising or important question still persists in getting a consistent reaction (not a rise) even after the Security Checker has done his best to get the person being checked to clear it by answering truthfully.

3. Refusal to be checked.

Lie reaction failure may no longer be considered a flunk. Important questions always have enough charge on them to cause a reaction even on bad criminals and the reaction will continue consistently or sporadically if the person is still withholding information.

The question of something reacting because of past life crimes is ruled out when a question fails to clear, the Security Checker adds 'In this lifetime?' to or in the question and works on that question, continues to use that added phrase. Reactions by reason of past lives tend to drop out and clear if this is done.

The task of the Security Checker is to carefully question and clear if possible change of meter needle behaviour caused by the question. Plainly note any level that failed to clear. This fails the person.

The lie Reaction questions were originally used in Scientology only to study the needle pattern of the person being checked so that changes in it could then be judged in their true light. Some pcs, for instance, get a slight reaction every time any question is asked. Some get a reaction only when there is heavy charge. Both can be Security Checked by studying the common pattern of the needle demonstrated in asking the Lie Reaction questions. The purpose of the Lie Reaction questions is returned to the original intention.

A totally stuck needle can be freed by processing, or by getting off withholds. If a person is flunked by reason of 1. above, they require auditing before another check is taken, the check to be taken at the responsibility of the person being checked.

All Security Check sheets of persons Security Checked should be forwarded to Saint Hill, complete with all markings and the reason why the question would not at first clear, if important, or the drop marked which would not clear and whether or not the person was passed or failed.

Nothing in this policy Letter changes the responsibility of the Director of Training in preventing Scientology from being taught to persons who would use it in violation of the Code of a Scientologist.

In reprinting this check sheet leave all directions as part of every sheet.

Directions: Attempt to clear any reaction observed. A Rise is not classed as abreaction.

Mark any reaction observed or any meter reaction change elicited by the question. Then write what it cleared on. Mark largely if the reaction could not be cleared since this constitutes a failure to pass. Only fail somebody if there is no needle motion of any kind even with sensitivity at 16 on any question. (Rise is not a reaction). If they are failing because it is hard to clear a question work very thoroughly on it in an effort to clear it. In all cases complete the test. Run check with a high sensitivity setting (more than $\frac{1}{3}$ of a dial drop).

If an important question fails to clear even after security checker has worked very hard to get it off, the test is flunked.

The following statement should be read or quoted to the person being Security Checked:

'We are about to begin a Security Check. We are not moralists. We are able to change people. We are not here to condemn them. While we cannot guarantee you that matters revealed in this check will be held forever secret, we can promise you faithfully that no part of it nor any answer you make here will be given to the police or state. No Scientologist will ever bear witness against you in Court by reason of answers to this security Check. This Security Check is exclusively for Scientology purposes. The only ways you can fail this Security Check is to refuse to take the test, to fail to answer its questions truthfully or if you are here knowingly to injure Scientology. The only penalty attached to failure of this check is processing or our refusal to employ you or issue you a certificate, and this will only happen if we find that you are trying knowingly to injure Scientology. You can pass this test by (1) agreeing to take it, (2) answering each question truthfully and (3) by not being a member of a subversive group seeking to injure Scientology.

The first questions are nul questions to determine your reaction pattern.

We will now begin -'

Establish needle pattern:

_____ TA _____ Sensitivity for $\frac{1}{3}$ dial drop.

_____ Sensitivity setting for check.

Are you sitting in a chair?

Are you on the moon?

Are all cats black?

Am I an Ostrich?

Is this Earth?

Have you ever drunk water?

Are you holding up a tree?

Am I an elephant?

Are you a table?

Is this a Security Check?

Needle pattern.

Have you ever lived or worked under an assumed name?

Have you given me your right name?

Are you here for a different purpose than you say?

Have you ever stolen anything?

Have you ever done any shoplifting?

Have you ever forged a signature, cheque or document?

Have you ever blackmailed anybody?

Have you ever been blackmailed?

Have you ever cheated?

Have you ever smuggled anything?

Have you ever entered a country illegally?

Have you ever been in prison?

Have you ever tried to act normal?

Have you ever indulged in drunkenness?

Have you ever done any reckless driving?

Have you ever hit and run with a car?

Have you ever burgled any place?

Are you guilty of anything?

Have you ever embezzled money?

Do you have a secret you are afraid I'll find out?

Have you ever assaulted anyone?

Have you ever practised Cannibalism?

Have you ever been in gaol?

Have you ever told lies in Court?

Have you ever been Court Martialed?

Have you ever deserted from a military service?

Have you ever illegally prevented conscription?

Have you ever been a mutineer?

Have you ever had anything to do with Pornography?

Have you ever committed Arson?

Have you ever been a drug addict?

Have you ever peddled Dope?

Have you ever made anyone into a drug addict?

Have you ever PDH'd anyone?

Have you had any dealings with stolen goods?

Have you ever divulged government secrets for pay or political reasons?

Do you have a Police Record?

Have you ever raped anyone or been raped?

Have you ever been involved in an abortion?

Have you ever assisted in any abortion?

Have you ever committed adultery?

Have you ever committed bigamy?

Have you ever practised Homo-Sexuality?

Have you ever practised or assisted intercourse between women?

Have you ever had intercourse with a member of your family?

Have you ever been sexually unfaithful?

Have you ever practised sex with animals?

Have you ever publicly exhibited yourself sexually?

Have you ever hidden to watch sexual practices?

Have you ever practised Sodomy?

Have you ever consistently made a practice of sex with a member of your own sex?

Have you ever slept with a member of a race of another colour?

Have you ever committed culpable homicide?

Have you ever committed a justifiable crime?

Have you ever bombed anything?

Have you ever murdered anyone?

Have you ever hidden a body?

Have you ever attempted suicide?

Have you ever caused a suicide?

Have you ever kidnapped anyone?

Have you ever done any illicit Diamond buying?

Have you ever acted as an informer?

Have you ever betrayed anyone for money?

Have you ever betrayed a trust?

Have you ever betrayed an employer's trust?

Have you ever speculated with somebody else's funds?

Have you ever knowingly implicated an innocent person?

Have you ever withhold a communication concerning a crime or misdemeanor committed by another?

Have you ever threatened anyone with a fire-arm?

Have you ever been in illegal possession of fire-arms?

Are my questions embarrassing?

Have you ever been paid for giving evidence?

Have you ever acted as an informer?

Have you ever injured somebody's reputation by knowingly spreading lies?

Have you ever injured somebody by spreading tales you know were true?

Have you ever destroyed something belonging to someone else?

Have you ever plotted to destroy a member of your family?

Have you ever had a member of your family in an insane asylum?

Have you ever been pronounced insane?

Have you ever been a spy for an organization?

Have you ever looted any place?

Have you ever stolen from the armed forces?

Have you ever conspired with anyone?

Have you ever had anything to do with Communism or been a Communist?

Have you practised fraud?

Have you ever been a newspaper reporter?

Are you hiding anything?

Have you ever had intercourse after placing another under alcohol or drugs?

Have you ever used hypnotism to procure sex or money?

Do you collect sexual objects?

Have you ever ill-treated children?

Have you ever practised sex with children?

Have you ever practised masturbation?

Have you ever taken money for giving anyone sexual intercourse?

Have you ever sexually coerced a servant?

Do you have any bastards?
 Are you withholding anything?
 Have you ever had any connection with a brothel?
 Have you ever coerced anyone into giving you sex?
 Have you had anything to do with a baby farm?
 Have you ever killed or crippled animals for pleasure?
 Have you ever crippled a person?
 Have you ever been a spy for the police?
 Have you ever pretended a disability?
 Are you afraid of the Police?
 Have you ever committed a misdemeanor?
 Have you ever committed a felony?
 Have you ever committed a capital offense?
 Have you ever done anything you are afraid the police may find out?
 Have you ever falsified the books in any firm you worked for?
 Have you ever criminally avoided taxes?
 Have you ever counterfeited money?
 Have you ever fraudently altered or issued certificates or documents?
 Have you ever obtained money under false pretences?
 Have you ever done anything your mother would be ashamed to find out?
 How could you help yourself generally?
 What represents yourself?
 How could you help your family?
 What represents your family?
 How do you feel about sex?
 What represents (the Org.
 (others
 (a group to you?
 How could you help the (Org?
 (Others?
 (a group?
 How could you help mankind?
 Have you ever controlled people?
 How do you feel about being controlled?
 What is communism?
 Do you feel Communism has some good points?
 Have you ever been a member of the communist party or any associated group?

Have you ever been a member of any group with similar ideals as the Communist Party?

Do you know any Communists personally?

Have you ever injured Dianetics or Scientology?

Have you committed any overts on a Scientology Organization?

Have you wronged anyone in a Scientology Organization?

Have you ever stolen anything from a Scientology Organization?

Do you have anything in your possession that you shouldn't have?

Do you have any overts on L. Ron Hubbard?

Have you ever had any unkind thought about L. Ron Hubbard?

Do you have any overts on Mary Sue Hubbard?

Have you done bad things to leaders in Scientology or Scientology Orgs?

Have you withheld anything from executives in Scientology?

Have you sought to get any staff member dismissed?

Have you knowingly planned not to do your job?

Have you ever had any unkind thoughts about Mary Sue Hubbard?

Have you ever injured any Scientologists?

Have you ever had any unkind thought about Scientologists?

Have you ever betrayed Scientology?

Do you know of any secret plans against Scientology?

Do you plan to steal a Scientology Organization?

Have you ever taken money to injure Scientology?

Do you deserve to be helped by Scientology?

Have you ever used Dianetics or Scientology to force sex upon someone?

Have you ever falsified a claim for money to be repaid to you or to be paid you?

Do you know of any plans to injure a Scientology Organization?

Do you know of any plans to injure a Scientologist?

Are you upset about this Security Check?

What question in this check shouldn't I ask you again?

Have you withheld from answering anything because it might injure someone?

What unkind thoughts have you thought while I have been doing this check?

Have any of your answers here been designed to injure another?

Are you upset about the Security Check?

Passed

Failed

Signed by Examiner.

L. RON HUBBARD.

LRH:jl
Copyright (c) 1961.
by L. Ron Hubbard,
ALL RIGHTS RESERVED."

(b) The Johannesburg Security Check (also known as "the
Jo'burg Security Check" or "the Joburg") reads:

"HUBBARD COMMUNICATIONS OFFICE
23 Hancock St., Joubert Park, Johannesburg
(Issued Saint Hill)

HCO Secs.
Any Directors of
Security.
Re-mimeo only for use.

HCO POLICY LETTER OF APRIL 7, 1961

JOHANNESBURG SECURITY CHECK

This is the Johannesburg Security Check sheet further amplified by myself.
This is the roughest security check in Scientology. We will call it the
'Jo'burg Security Check'. It does not necessarily replace other check sheets
but it is probably the most thorough one we have now.

In reprinting this form use legal (foolscap) length and double space
every thing except directions.

Jo'burg Security Check Sheet

HCO Security Form 2.

Name of Person

Date

Name of Security Checker.

Directions: Attempt to clear any fall observed. Mark any fall observed
or any meter reaction change elicited by the question. Then write what it
cleared on. Mark largely if the fall could not be cleared since this
constitutes a failure to pass. Only fail somebody if there is no needle
motion of any kind even with sensitivity at 16 on any question. If they
are failing because it is hard to clear a question, work very thoroughly on
it in an effort to clear it. In all cases complete the test.

If an important question fails to clear even after security check has worked very hard to get it off, the test is flunked.

The following statement should be read or quoted to the person being Security Checked:

'We are about to begin a Security Check. We are not moralists. We are able to change people. We are not here to condemn them. While we cannot guarantee you that matters revealed in this check will be held forever secret, we can promise you faithfully that no part of it nor any answer you make here will be given to the Police or the State. No Scientologist will ever bear witness against you in Court by reasons of answers to this Security Check. This Security Check is exclusively for Scientology purposes. The only ways you can fail this Security Check is to refuse to take the test, to fail to answer its questions truthfully or if you are here knowingly to injure Scientology. The only penalty attached to failure of this check is processing or our refusal to employ you or issue you a certificate, and this will only happen if we find that you are trying now to injure Scientology. You can pass this test by (1) agreeing to take, (2) answering each question truthfully and (3) by not being a member of a subversive group seeking to injure Scientology.

The first questions are nul questions to determine your reaction pattern. We will now begin:-

Lie Reaction:

Are you sitting in a chair?

Are you on the moon?

Are all cats black?

Am I an Ostrich?

Is this Earth?

Have you ever drunk water?

Are you holding up a tree?

Am I an elephant?

Are you a table?

Is this a Security Check?

Have you ever lived or worked under an assumed name?

Have you given me your right name?

Are you here for a different purpose than you say?

Have you ever stolen anything?

Have you ever forged someone else's signature?

Have you ever blackmailed anybody?

Have you ever been blackmailed?

Have you ever smuggled anything?

Have you ever been in prison?

Have you ever indulged in drunkenness?

Have you ever done any reckless driving?

Have you ever burgled any place?

Have you ever embezzled money?

Have you ever assaulted anyone?

Have you ever been in gaol?

Have you ever told lies in Court?

Have you had anything to do with Pornography?

Have you ever committed Arson?

Have you ever been a Drug Addict?

Have you ever peddled Dope?

Have you had any dealings with stolen goods?

Do you have a Police Record?

Have you ever raped anyone?

Have you ever been involved in an abortion?

Have you assisted in any abortion?

Have you ever committed adultery?

Have you ever practised Homo-Sexuality?

Have you ever had intercourse with a member of your family?

Have you ever been sexually unfaithful?

Have you ever practised Sodomy?

Have you ever consistently made a practice of sexual perversion?

Have you ever slept with a member of a race of another colour?

Have you ever committed culpable homicide?

Have you ever bombed anything?

Have you ever murdered anyone?

Have you ever kidnapped anyone?

Have you ever done any illicit Diamond buying?

Have you ever betrayed anyone for money?

Have you ever threatened anyone with a fire-arm?

Have you been in illegal possession of fire-arms?

Have you ever been paid for giving evidence?

Have you ever destroyed something belonging to someone else?

Have you ever been a spy for an Organization?

Have you ever had anything to do with Communism or been a Communist?

Have you ever been a newspaper reporter?

Have you ever had intercourse while under the influence of drugs?

Have you ever used drugs or blackmail to procure sex?

Have you ever ill-treated children?

Have you ever taken money for giving anyone sexual intercourse?

Have you ever had any connection with a brothel?

Have you ever had anything to do with a baby farm?

Have you ever been a spy for the police?

Are you afraid of the Police?

Have you ever done anything you are afraid the Police may find?

Have you ever falsified the books in any firm you worked for?

Have you ever done anything your Mother would be ashamed to find out?

How could you help yourself generally?

What represents yourself?

How could you help your family?

What represents your family?

How do you feel about sex?

What represents (the Org
(others?
(a group to you?

How could you help (The Org?
(Others?
(a group to you?

How could you help mankind?

Have you ever controlled people?

How do you feel about being controlled?

What represents mankind to you?

How could you help animals and plants?

What represents animals and plants to you?

How could you help material things?

What represents Matter, Energy Space and Time to you?

How could you help Spirits?

What represents Spirits to you?

How could you help God or Infinity?

What represents God or Infinity to you?

What is Communism?

Do you feel Communism has some good points?

Have you ever been a member of the Communist Party?

Have you ever been a member of any group with similar ideals as the Communist Party?

Do you know any Communists personally?

Have you ever injured Dianetics or Scientology?

Have you ever committed any overts on a Scientology Organization?

Have you ever stolen anything from a Scientology Org?

Do you have any overts on LRH?

Have you ever had unkind thoughts about LRH?

Do you have overts on Mary Sue?

Have you ever had any unkind thoughts about Mary Sue?

Have you ever injured any Scientologists?

Have you ever had any unkind thoughts about Scientologists?

Have you ever betrayed Scientology?

Do you know any secret plans against Scientology?

Have you ever taken money to injure Scientology?

Have you ever used Dianetics or Scientology to force sex upon someone?

Do you know of any plans to injure a Scientology Organization?

Are you upset about this Security Check?

Passed

Failed

Why?

Signed by Examiner.

L. RON HUBBARD.

LRH:jl
Copyright (c) 1961.
by L. Ron Hubbard,
ALL RIGHTS RESERVED."

9.27. Elsewhere in this Report⁶ the potential harm which can result from security checking of children has been stressed. The same applies to unbalanced, emotionally immature, tense or sensitive adults and - possibly to a lesser extent - to adults in general. A witness testified* that he and his wife embarked on a Scientology processing course during 1966. The

*Record of Evidence, Vol. 14(c), pp. 1-37.

⁶Infra, Chapter 12.

processing commenced on a Tuesday at a fee of R150,00 each for the initial auditing which was in the main conducted by an auditor, Mr. Van der Poel, who used an E-Meter. The audition proceeded over a period of five days. Eventually the subject of sex was reached. According to the witness it went "on and on and on" the emphasis being on his past sexual life. The process continued for five or six hours. The witness stated:

"... there was still a read on the meter and this went on and on and drove me really frantic.

... I threatened to throw the cans connected to the E-meter at my auditor.

... I was sent or taken to an Ethics Officer."^{1a}

Auditing was resumed after the visit to the Ethics Officer. On the Friday, during auditing, the witness experienced physical sexual reactions. During the night he woke up. The witness continued:

"... I felt it was unnatural, ... it was frightening, inasmuch that I had to control over it, ... it was something which I was afraid of, my body seemed to be out of control.

... When I first woke up there was just this mad sexual urge.

... My wife was asleep and as I say, I call it a mad sexual urge because it was something uncontrollable. And first of all I looked at her with a view to relieving this urge, and in the next frantic moment, as I say this vision of my daughter came into it."^{1b}

The witness continued to say that if his daughter had been in the room he felt certain that he would have done something to her. He attributed his experience to "... this hammering of Scientology."^{1b} The Commission does not doubt the truthfulness of this witness who made a highly favourable impression. It is unlikely in the extreme that so distressing a story would be invented and the Commission rejects this as a possibility. This case illustrates the dangers which may flow from inept probing. If such probing by an unskilled or insufficiently skilled auditor proceeds too deeply or terminates too abruptly it may, as seems to be the case in the instance described, result in a severe abreaction - a panic state induced by bringing to conscious recall certain past episodes. In the case referred to the auditor was unable through lack of experience, knowledge and training to control the situation. The induction of deliberate abreaction is not uncommon psychiatric practice. The purpose thereof is to reveal a past episode buried in the subconscious mind which is responsible for psycho-neurosis or some

¹Record of Evidence: Vol. 14(c), a) p. 7; b) p. 13.

other form of abnormal behaviour. Such revelation could lead to beneficial consequences if the patient is confronted by a psychiatrist. In the hands of the unskilled this is a dangerous technique.

9.28. Mr. Gaiman and Mrs. Lacey, testifying on behalf of the Church of Scientology, stressed that a Code of Reform dated 29th November, 1968, announced the undermentioned major reforms:

- "1. Cancellation of disconnection as a relief to those suffering from familial suppression.
2. Cancellation of security checking as a form of confession.
3. Prohibition of any confessional materials being written down.
4. Cancellation of declaring people Fair Game."¹

9.29. The announcement of the Code of Reform should, in the view of the Commission, be seen against the background of two important events. The first of these events is the publication during 1965 of the Report of the Board of Inquiry into Scientology referred to in paragraph 9.18(a) - a report which found no worth-while redeeming feature in Scientology and which found that Scientology constitutes a serious medical, moral and social threat to individuals and to the community generally. The second of these events is a statement made by the Minister of Health in the British House of Commons on July 25th, 1968, in the course of which certain steps were announced to curb the growth of Scientology and in the course of which the Minister of Health also said:

"The Government are satisfied, having reviewed all the available evidence, that Scientology is socially harmful. It alienates members of families from each other and attributes squalid and disgraceful motives to all who oppose it; its authoritarian principles and practice are a potential menace to the personality and well-being of those so deluded as to become its followers; above all, its methods can be a serious danger to the health of those who submit to them. There is evidence that children are now being indoctrinated."²

9.30. In August 1968 - the month after the Minister of Health made the statement referred to in the preceding paragraph - Mr. Hubbard, according to a press release dated 9th December, 1968, caused a questionnaire "to be distributed throughout the world by the Continental Organizations situated in all major cities of Western Society"³ calling for suggested reforms. The Code of Reform is claimed to be the outcome of the replies received.

¹Lacey Jan: Public Relations Chief Africa. Circular Letter, 11th December, 1968. The Church of Scientology. Code of Reform. 29th November 1968. The Hubbard Scientology Organisations in South Africa (Pty.) Limited, Johannesburg, Republic of South Africa.

²Robinson, K.: Minister of Health. Hansard (No. 1459/1967/68) Columns 189-191. 25th July 1968.

³Staff, Public Relations Bureau, The Hubbard Scientology Organizations in South Africa (Pty.) Limited, Johannesburg, Republic of South Africa. Press Release. Immediate. Scientology Reforms. 9th December 1968.

9.31. The substance of the Code of Reform was published in Freedom. Several thousand copies of this edition were distributed in the Republic of South Africa according to information furnished to the Commission by the Church of Scientology in a letter dated 7th September, 1971. In addition a copy of a Policy Letter dated 26th August, 1968, issued by Mr. Hubbard entitled Security Checks Abolished and forming part of the Reform Code was widely published inter alia in The Auditor No. 42 World Wide, Understanding Magazine and in issue No. 1 of the South African Broadsheet. The terms of the Policy Letter of the 26th August, 1968, are as follows:

"The practice of security checking from security check lists like the 'Joburg' has been abolished.

There are several reasons for this:

- (1) We have no interest in the secrets and crimes of people and no use for them.
- (2) Security checking is often done without regard to the point where the person feels better and so became overrun.
- (3) Security checking is often done in disregard of the state of a persons case.
- (4) Low level cases do not react on actual crimes and so the 'security' furnished is often a false security.
- (5) There is public criticism of security checking as a practice.
- (6) The existence of lists of crimes in folders often makes it necessary to destroy the folders which may contain other technical data which is constructive and valuable.
- (7) If a person is a criminal or has overt acts which affect his case, and speaks of them to an auditor of his own volition, the auditor is bound by the Auditor's Code not to publish use or reveal them.

Nothing in this policy letter alters standard grade processing or rudements."¹

9.32. The Commission has drawn attention to the fact that the Code of Reform followed in the wake of the two set-backs suffered by Scientology and referred to in paragraph 9.29 above. The Commission does not and cannot suggest that this policy change is not genuine and sincere but feels itself constrained to point out that the issue of the Broadsheet which carried portion of the Code of Reform also somewhat incongruously contained the defamatory article of and concerning Dr. Fisher. The promulgation of the Code of Reform notwithstanding, the Commission finds the policies of disconnection, public investigation, security checking and the implementation of the

¹Hubbard L. Ron: Security Checks Abolished. HCO Policy Letter of 26 August 1968. Hubbard Communications Office, East Grinstead, Sussex, England.

third party law so disturbing and dangerous that the mere possibility of an existing or future organization reintroducing the same or similar practices should be closely guarded against. The Commission accordingly recommends that practices of this nature, where they (or some of them) form part of the system of discipline of any organization or are applied by any organization, be declared illegal by appropriate legislation.

SECTION IV

CHAPTER 10

THE NATURE AND AMOUNT OF REMUNERATION CHARGED OR RECEIVED AND THE MANNER AND METHODS BY WHICH THESE FUNDS ARE COLLECTED.

10.1. At least six sources of income are available to those associated with the practice of Scientology:

- (a) The charges levied for processing.
- (b) Royalties derived from the books and publications written to publicize Scientology.
- (c) Monies received from the sale of E-Meters and books.
- (d) Monies received from the sale of tapes.
- (e) Profits from Congresses.
- (f) Cash penalties or fines.

Charges levied for processing.

- 10.2. (a) In aspiring to reach the objective of Total Freedom as a spiritual being held out as the ultimate objective of Scientology, an adherent has to embark on the basic courses at any one of the Hubbard Scientology Organizations scattered widely over the western world. In the Republic of South Africa there are five such Organizations viz. the Church of Scientology in South Africa (Proprietary) Limited situate at:
- (i) 99, Polly Street, Johannesburg.
 - (ii) 2, Darter's Road, Cape Town.
 - (iii) 224, Central House, Corner Central and Pretorius Streets, Pretoria.
 - (iv) College House, 57, College Lane, Durban.
 - (v) 119, Parliament Street, Port Elizabeth.
- (b) According to a submission handed in as an Exhibit by Mrs. Lacey, who testified on behalf of the Church of Scientology, the basic courses comprise five levels of training each consisting of a theory and practical section.* The training levels are:
- Level 0 Communication.
 - Level I Problems.
 - Level II Relief (Overt Acts and Withholds).
 - Level III Freedom (ARC and ARC Breaks).
 - Level IV Abilities (Service Facsimiles).

*Record of Evidence, Vol. 53, p. 4 - Mrs. J.P. Lacey.

At each level of training, auditors are produced. Thus, according to Mr. Hubbard,^{*a} an auditor in a particular class knows the technology to audit his preclears to the corresponding release level:

The Class 0 Auditor (Hubbard Recognized Scientologist - HRS) audits to Grade 0 Release.

The Class I Auditor (Hubbard Trained Scientologist - HTS) audits to Grade I Release.

The Class II Auditor (Hubbard Certified Auditor - HCA) audits to Grade II Release.

The Class III Auditor (Hubbard Professional Auditor - HPA) audits to Grade III Release.

The Class IV Auditor (Hubbard Advanced Auditor - HAA) audits to Grade IV Release.

- (c) The cost for each level - theory and practical - is R60,00 per level i.e. a total of R600,00. If taken as a package, the total cost is R400,00.**
- (d) There are in addition five possible levels of awareness to be gained by what Mrs. Lacey termed "spiritual guidance or auditing".** In respect of each a contribution of R100,00 is made but, again, if taken as a package the total cost is R400,00.**
- (e) According to the submission referred to in sub-paragraph (b) supra by Mrs. Lacey** the Church of Scientology mainly derives its income from the training of auditors, ministers and Church executives. In addition to the courses for auditors, there are a supervisor's course, a minister's course, a class V staff member's course, a Dianetics course, an executive's course and an individual cramming course at contributions of R60,00, R60,00, R360,00, R250,00, R500,00 and R4 (per day) or R2 (per evening) respectively. There are also a number of beginner's courses - HAS course, Children's HAS course, Co-audit course and HQS course - at R10,00, R5,00, R10,00 and R20,00 respectively.
- (f) Processing monies are normally collected in advance by means of cheque or postal order.*^b A special 5% advanced payment discount is invariably offered.
- (g) The Church of Scientology also levies an annual subscription of R10,50. According to the audited accounts, membership, material and donations produced R3 261,09 in the Republic of South Africa in respect of the year

*The Auditor No. 65 World Wide, a) pp. 1, 5, 6 and 7; b) p. 9.

**Record of Evidence, Vol. 53, p. 4 - Mrs. J.P. Lacey.

ended 31st December, 1969.

- (h) With the exception of a tithe remitted to a World Wide headquarters trust fund, all remuneration charged and obtained in the Republic of South Africa is received by the Church of Scientology in South Africa (Proprietary) Limited.
- (i) Upon completion of the basic courses, the scientologist in search of Total Freedom is expected to venture abroad to do the Saint Hill Special Briefing Course. Thereafter Power Processing leads to the conditions of Clear and OT. South African Scientologists receive their training for these courses at the Advanced Organization Saint Hill Denmark (AOSHDK), Jernbanegade, 6, 1608 Copenhagen V, Denmark.^{*a} As from July, 1970, an Executive Course - the Flag Executive Briefing Course - has been available aboard the Flagship Apollo. Prerequisites are the Organization Executive Course and that the student must be an OT III.^{*b}
- (j) The remuneration at the Advanced Organization Saint Hill Denmark Course is charged in United States of America Dollars. The services offered together with the remuneration charged are as follows.^{**}

<u>Services offered</u>	<u>Remuneration</u> <u>U.S.A. Dollars</u>
<u>TRAINING.</u>	
Saint Hill Special Briefing Course	1,425
Solo Course	660
(Free for Saint Hill Special Briefing Course Students)	
Class VII	500
Class VIII Auditors Course	1,500
Class VIII C/S Internship	500
<u>PROCESSING.</u>	
New Power Processing [♢]	864
New Power Plus	173
(50% discount for Saint Hill Special Briefing Course Students)	
<u>ADVANCED LEVELS OF PROCESSING.</u>	
Clearing Course	800
OT I	75

*The Auditor No. 64 World Wide, a) p. 1; b) p. 5.

**Magazine: The World of Scientology, p. 15.

♢Power Processing is claimed first to have been developed by Mr. Hubbard in April, 1965.

OT II	500
OT III	875
OT IV	75
OT V	875
OT VI	350
OT VII	75 (plus any extra fees for auditing preparation and reviews).

All the above services are stated to be subject to a special 5% discount if paid in advance.

- (k) Drug Rehabilitation Intensive courses are also offered by Scientology organizations at a fee of R1 070,00.* Since the date on which the above course was offered, the Abuse of Dependence-producing Substances and Rehabilitation Centres Act No. 41 of 1971 came into operation in the Republic of South Africa. Prima facie the provisions of this Act now control activities of this nature.
- (l) In practice Scientology courses are costly. A witness** explained to the Commission that in a sense persons who embark on Scientology training get caught up in a trap. Initial auditing invariably aids them but not to the anticipated extent. The usual reaction is that something is lacking in the trainee and that more auditing may well overcome the shortcoming. There is ever present the dangling carrot of an attractively advertised further course to rectify the defect. Mr. Hubbard himself justifies this policy by declaring "the day that you decide that you know everything that there is to know is the day that you are dead."¹
- (m) The following Schedule has been extracted from the record of evidence and serves as an example of expenditure actually incurred by persons who submitted to processing:

¹Laurens, Sylvia: Editor: Understanding Magazine, Major Issue No. 109 (May 1971). Church of Scientology in South Africa (Pty.) Ltd., Johannesburg, South Africa, p. 10.

*Newsletter No. 6 dated 26th August, 1971. The Church of Scientology in S.A. (Pty.) Ltd., Pretoria.

**Record of Evidence, Vol. 5, p. 48 - Mrs. M.J. Nicholson.

<u>Name of witness</u>	<u>Service or Process</u>	<u>Cost of Service</u>
Mr. J.O.N. Schofield ^{*1}	Level IV	About R1 000,00
Mr. W.A. Cooke ^{*2a}	Power Release	Over R1 000,00
Mr. G.V. Durow ^{*2b}	Power Plus	Approximately R1 400,00
Mrs. M.J. Nicholson ^{*3}	State of Clear	R700 plus travelling expenses to and accommodation at St. Hill.
Mr. A. Tannenbaum ^{*4}	OT VI	In the neighbourhood of R5 000 - R6 000
Mr. R.G. Bester ^{*5}	Level IV to OT VI	R2 000,00
Mr. H.W.G. Herman ^{*6}	State of Clear	R450,00
Mrs. A.H. Carter ^{*7}	Unknown ^ø	Over R1 000,00
Mr. D.F. Elliott ^{*8}	Initial auditing over 5 days	R150,00
	Search & Discovery auditing	R68,00
Mrs. V.H. Moller ^{*9}	State of Clear and OT VI	R1 400,00
Mr. J.B. Carter ^{*10}	State of Clear and OT VI	R2 400,00
Mrs. M.R. McAll ^{*11}	Unknown ^{øø}	Over R3 000,00
Mrs. N. Kleyn ^{*12}	State of Clear	R2 000,00 for each of six members of the family.

(n) According to the audited Revenue and Expenditure Account of Hubbard

Scientology Organizations in South Africa (Proprietary) Limited services produced a gross revenue of R123 198,00 for the year ended 31st December, 1968. This figure includes advanced payments (refundable on demand in the event of the services not being rendered) of R4 724,00 received during 1968 in respect of services to be rendered during 1969. Percentage payments due to HCO World Wide of R2 532,00 are deducted therefrom. The most recent audited accounts submitted to the Commission are those for the Church of Scientology in South Africa (Proprietary) Limited for the year ended 31st December, 1969. These reflect a gross revenue from

^{*}Record of Evidence:

- | | |
|----------------------------------|----------------------------|
| 1. Vol. 2, pp. 80-82 | 7. Vol. 12, p. 104 |
| 2. Vol. 3(A), a) p. 44; b) p. 59 | 8. Vol. 14(C), pp. 5 and 9 |
| 3. Vol. 5, pp. 19-20 | 9. Vol. 15, p. 101 |
| 4. Vol. 7, pp. 115 and 124 | 10. Vol. 16(A), pp. 1-3 |
| 5. Vol. 8(A), p. 17 | 11. Vol. 30(A), p. 39 |
| 6. Vol. 9(B), p. 71 | 12. Vol. 41, p. 2 |

^øMrs. Carter's evidence related to a course which her mother-in-law followed at East Grinstead.

^{øø}Mrs. McAll's evidence related to expenditure on Scientology by her former husband.

services in the sum of R73 230,16 which includes advanced payments (refundable on demand in the event of the services not being rendered) of R2 479,63. Percentage payments due to HCO World Wide of R7 086,31 are deducted therefrom. It should be stressed that the income from services mentioned above relate only to money spent within the Republic of South Africa and do not purport to reflect expenditure on the considerably more expensive advanced training overseas.

- (o) The tithe referred to in sub-paragraph (h) supra was referred to by Mrs. Lacey in evidence. She did not furnish detailed information in this regard. Her evidence should presumably be supplemented by adding thereto the following:

"10%: Every Scientology Organization and formal activity pays to HASI in England 10% of its gross income. This is used for administration and research, and is supposed to but does not cover the cost of bulletins, cables, staff salaries, and the expenses of Scientology headquarters. LRH does not receive this 10%. Reference Palmer & Co., 205, Chingford Mount Road, Chingford, London E.4., Chartered Accountants, and the books of HASI and its HCO Division worldwide. All student fees of the Saint Hill Course and contributions are likewise deposited to HASI Accounts as above and are used in operating expenses and are not received by LRH.

LRH has his own personal income. Organizations pay his expenses when travelling and some research expenses. Organisations currently owe LRH considerable sums of moneys loaned to them by LRH - Johannesburg over £3,000, London £7,000, etc.

LRH paid all the original costs of research out of his own pocket. The royalties of the first book, DMSMH, were all given to the first foundations. LRH owns Saint Hill as his own home, paying for it with his own monies received from the sales of a Virginia property and a yacht he owned. He receives no rent for Saint Hill partial use by HCO Division of HASI or the Saint Hill Course.

There would be nothing wrong if LRH did make money from Scientology as Scientologists are perfectly willing to pay him for his services in administration and research. Boards and officers often express the hope of paying Ron book royalties and sums for good will and amounts loaned and LRH would be perfectly willing to accept them. LRH in

some Orgs has drawn a nominal salary in the past as Co-ordinator of Research and it has been well earned but he has drawn no pay for the past several years until lately when £25 a week was given him for his out of pocket expenses."¹

Royalties derived from books and publications.

10.3. (a) Mr. Hubbard is a prolific writer. There seems to be a ready and constant demand for most of his books which contain much repetitive matter. His first major work Dianetics: The Modern Science of Mental Health, a 428 page hard bound book, has frequently been reprinted and without doubt appears rapidly to have become a best seller as claimed.

(b) Twenty nine basic books were recently listed as follows.*

<u>Title</u>	<u>Price in</u> <u>U.S.A.</u> <u>dollars</u>	<u>International Mem-</u> <u>bership Discount</u> <u>Price</u>
1. Dianetics: The Modern Science of Mental Health	5	4,50
2. The Creation of Human Ability	5	4,50
3. Scientology: 0-8	5	4,50
4. Science of Survival	7	6,30
5. The Phoenix Lectures	7	6,30
6. Dianetics: The Original Thesis	3	2,70
7. Dianetics 55	3	2,70
8. Scientology: 8-8008	3	2,70
9. Advanced Procedure and Axioms	3	2,70
10. Self Analysis	3	2,70
11. How to live Though an Executive	3	2,70
12. All about Radiation	3	2,70
13. Have You Lived Before This Life?	3	2,70
14. Handbook for Preclears	3	2,70
15. A History of Man	3	2,70
16. Child Dianetics	3	2,70
17. The Book of Case Remedies	2	1,80

¹HCO WW Staff for L. Ron Hubbard. Essential information every Scientologist should know. HCO Information Letter of November 24, 1963. Hubbard Communications Office, East Grinstead, Sussex, England.

*The Auditor No. 67 World Wide.

18. Book Introducing the E-Meter	2	1,80
19. E-Meter Essentials	2	1,80
20. The Book of E-Meter Drills	2	1,80
21. Notes on the Lectures	2	1,80
22. Scientology: A New Slant on Life	1,25	-
23. Axioms and Logics	1,25	-
24. The Problems of Work	1,25	-
25. Scientology: The Fundamentals of Thought	1,25	-
26. Scientology: 8-80	1,25	-
27. Control and the Mechanics of S.C.S.	1,25	-
28. Dianetics: The Evolution of a Science	1,25	-
29. Introduction to Scientology Ethics	1,25	-

(c) All books are extensively and regularly advertised. The royalties appear to accrue to Mr. Hubbard.

Monies received from the sale of E-Meters and books.

- 10.4. (a) The E-Meter is advertised as "... the most important tool in the technology of Scientology and Dianetics. ... is INDISPENSABLE."¹ and is available in the Republic of South Africa at a purchase price of R115,00.*
- (b) According to the audited accounts referred to in sub-paragraph (n) of paragraph 10.2 supra, there was a surplus of R5 842,40 on the sale of books and meters for the year ended 31st December, 1968 and of R4 770,29 for the year ended 31st December, 1969.

Monies received from the sale of tapes.

10.5. Tapes on subjects of every day importance e.g. "CHILD SCIENTOLOGY."², "MARRIAGE."², "HOPE."³ and "MONEY."³ are frequently advertised in Scientology publications. These tapes are advertised in glowing terms e.g. "Ron's tapes are priceless ... You definitely can't do without them"² and "Tapes, along with books, are one of the best ways of getting the data of Scientology."³ A price of 30 United States of America Dollars with a 20% International Membership Discount appears to be the usual price for a tape containing lectures on two topics.

¹Lionni Lucienne, Editor: The Auditor No. 65 World Wide. The Monthly Journal of Scientology. Daeha Publications Ltd., Kidlington, Oxford, U.K. (Copyright 1971), p. 10.

²Lionni Lucienne, Editor: The Auditor No. 64 World Wide. The Monthly Journal of Scientology. Daeha Publications Ltd., Kidlington, Oxford, U.K. (Copyright 1971), p. 6.

³Lionni Lucienne, Editor: The Auditor No. 67 World Wide. The Monthly Journal of Scientology. Daeha Publications Ltd., Kidlington, Oxford, U.K. (Copyright 1971), p. 10.

* Understanding Magazine, Major Issue, No. 111, p. 3.

Profits from Congresses.

10.6. A potential source of income is profits derived from Congresses. An "Anatomy of the Human Mind Congress" was for instance, extensively advertised for the 4th, 5th and 6th September, 1971, to be held at the Zionist Hall, 84 De Villiers Street, Johannesburg, Republic of South Africa. An admission charge of R2,50 was levied. No information was given to the Commission as to whether or not Congresses produce profits. Expenses incurred in regard to Congresses total R1 628,64 and R1 724,66 in respect of the years ended 31st December, 1968 and 1969 for the Hubbard Scientology Organizations in South Africa (Proprietary) Limited and the Church of Scientology in South Africa (Proprietary) Limited respectively.

Cash Penalties or Fines.

10.7. These are sometimes exacted for ethics contraventions but are unlikely to be a substantial source of income.

10.8. Scientologists frankly admit that the Organization is in affluent circumstances. Mr. D.B. Gaiman,* an important spokesman of the movement, told the Commission that the purchase of the bird sanctuary island of Lundy in Bristol Channel was vaguely contemplated during 1969. He was referred to a newspaper cutting which reads:

"We are interested in using Lundy for a social experiment - as a place for sanctuary or retreat for people who are disturbed but not insane and who might otherwise be locked up in mental hospitals."¹

10.9. In regard to the proposed price of R172 000,00 (£100 000,00) he is reported to have told the reporter:

"Poverty is one thing we have never been accused of. We could buy ten Lundy's".¹

10.10. When Mr. Gaiman was reminded of the cutting he said:

"... I remember that. That was not that we intended buying ten Lundy's ... it was just that we have the capability of so doing."²

10.11. The high cost of Scientology processing is no reason in itself to interfere with the activities of Scientologists. Many witnesses who have parted with substantial sums of money in return for receiving processing stressed during the course of their evidence that they had good value for their money. Furthermore Mrs. J.P. Lacey assured the Commission that any person dissatisfied with any training or spiritual counselling receives a prompt refund.**

¹Article: The Pretoria News, Pretoria, Republic of South Africa, 17th April 1969. Cult May Buy Isle.

²Record of Evidence, Vol. 48(b), p. 131 - Mr. D.B. Gaiman.

*Record of Evidence, Vol. 48(b), p. 131 - Mr. D.B. Gaiman.

**Record of Evidence, Vol. 53, p. 6 - Mrs. J.P. Lacey.

10.12. In respect of the year ending 31st December, 1968, the balance sheet and accounts of Hubbard Scientology Organisations in South Africa (Proprietary) Limited reveals that refunds totalling R1 555,00 were made, and in respect of the year ending 31st December, 1969, the balance sheet and accounts of the Church of Scientology in South Africa (Proprietary) Limited reveals that refunds totalling R1 813,65 were made.

10.13. No reasonable ground exists upon which sane persons should be afforded legislative or other assistance against their own indiscretions in regard to the expenditure of money on Scientology training. To minors, persons suffering from mental disability and persons incapable of appreciating the nature of a proposed transaction, the law affords effective protection.

10.14. The Commission is accordingly, of the view that no recommendation designed to control the charging, receiving or collection of remuneration or money is called for.

10.15. In a memorandum submitted as an Exhibit to the Commission and confirmed on oath in the course of evidence,* Mrs. J.P. Lacey describes the manner and methods by which money is collected as follows:

"The money is collected almost invariably in the form of cheques, save that books are usually purchased for cash. It is an invariable rule of the Church to give receipts for all monies received. The various copies of the Invoice are distributed as per Hubbard Communications Policy Letter 16th February 1966 'Invoice Routing'.

Once a week the total income for that week is deposited into the 'Main Account'. The following accounts are operated by every branch of the Church:

- 1) Main Account
- 2) Disbursement Account
- 3) Salary Account
- 4) Reserve Payment Account
- 5) Hubbard Communications Office Division Account
- 6) Public Executive Secretary Account
- 7) Building Fund Account
- 8) General Liability Account
- 9) LRH Goodwill Account

The Johannesburg Church, the administrative headquarters of the Church in South Africa, has two additional accounts:

*Record of Evidence, Vol. 53, p. 8 - Mrs. J.P. Lacey.

- a) The Administrative Account. This is the tithe-fund referred to previously and is held in trust by the Church in the United Kingdom.
- b) Guardian Reserve Fund.

PURPOSES OF THESE ACCOUNTS

MAIN ACCOUNT: All monies which are taken in during one week are banked into this account but does not include monies set aside for the HCO Div. Account and the Public Executive Secretary Account. From the Main Account all monies are broken down as per standard formula into the various accounts. A form setting out the allocation is used.

DISBURSEMENTS ACCOUNT: This account is used specifically for the disbursement of all administrative expenses including rent, light and water, telephone, stationery, equipment, etc.

SALARY ACCOUNT: This account is only used for paying out the salary allocation for each week to individual staff members.

RESERVE PAYMENT ACCOUNT: When a bill that is due for payment is questionable, the amount due is deposited into this account ensuring that when the account has been audited and verified, it will be met.

HCO DIV. ACCOUNT: This account is used for the purchase of books and E-Meters for resale only. Advertisements for the sale of books and Mailing List purchase also comes from this account.

PUBLIC EXEC. SEC. ACCOUNT: Into this account go Membership fees, Magazine sales, Congress Profits. These monies are used solely for broad public advertising.

BUILDING FUND ACCOUNT: The purpose of this account is for the purchase of property.

GENERAL LIABILITY FUND/ACCOUNT: These monies are used for Legal Costs, Defence funds, destruction of repute, uninsured risks to Building, lapsed Insurance Policies and Acts of God.

LRH GOODWILL ACCOUNT: An account established to contribute to the establishment of advanced courses on each continent, this has not yet been ratified for South Africa at this date and the account is static.

S.A. HEALTH INSTITUTE

S.A. Health is a company which was formed to obtain the property 27 Hancock Street. This property was sold in January 1969 but the company was retained.

When it was decided to transfer banking activities to the Netherlands Bank, an account was opened in the name of S.A. Health to ensure continuity while the transfer was being effected. It is now static and only holds the funds to guarantee the rent of the Church.

All Branches of the Church of Scientology in South Africa have the above numbered 1 - 9 (one to nine) accounts and it is left to each of these Branches which Bank they deal with. This is usually determined by the Bank's proximity to the Church's premises and the services provided by the Bank concerned. Each Branch of the Church handles their Finance as stated above."

S E C T I O N V

CHAPTER 11

THE MANNER IN WHICH SCIENTOLOGY IS ADVERTISED.

11.1. Scientology organizations both in the Republic of South Africa and abroad follow a vigorous advertising policy. In respect of the year ended 31st December, 1968, the audited accounts of the Hubbard Scientology Organisation in South Africa (Pty.) Ltd., reflect that an amount of R8 741,50 was expended on advertising whilst in respect of the year ended 31st December, 1969, the audited accounts of its successor, the Church of Scientology in South Africa (Pty.) Ltd., reflect that an amount of R13 864,70 was expended on advertising, printing and publicity. More recent audited accounts have not been submitted to the Commission. Mrs. J.P. Lacey, in her capacity as the Assistant Guardian of the lastmentioned company, mentioned six methods^ø by means of which Scientology is promoted:

- (a) By word of mouth.
- (b) By letter writing.
- (c) By periodic open Meetings or Congresses.
- (d) By occasional advertisements in the press.
- (e) By distribution to its members of the monthly magazines
"The Auditor" and "Understanding".
- (f) By publicising Sunday services.

Promotion by word of mouth.

11.2. Scientologists who testified before the Commission usually spoke well and with confidence. They were keen to extol the virtues of Scientology and were by no means withdrawn. Individual scientologists who are devoted to their cause - a quality which amongst them seems to be widespread - undoubtedly constitutes one of its important advertising channels. As long ago as August, 1964, a contributor to the Auditor, Mr. Reg Sharpe, wrote:

"Apart from open lectures there is much dissemination that can take place by individual Scientologists whether they be on a post, in an organization or working in the field."¹

Promotion by letter writing.

11.3. (a) The thorough manner in which this method is employed is demonstrated by the undermentioned letter which is self-explanatory:

¹Hare, Fred: Editor: The Auditor No. 3. August 1964. Scientology Publications Limited, East Grinstead, Sussex, England, p. 14.

^øA memorandum submitted as an Exhibit and the contents of which Mrs. Lacey confirmed in her evidence - Record of evidence, Vol. 52, pp. 69-71.

"THE HUBBARD SCIENTOLOGY ORGANISATIONS

In South Africa (Pty.) Ltd.

Founder: L. Ron Hubbard.

PORT ELIZABETH

114 Park Drive

Telephone 29379

7th July, 1967.

The Principal,
National Business House,
Alexandra House,
75 Strand Street,
CAPE TOWN.

Dear Sir,

I am writing to enquire whether you would consider loaning
or renting your mailing list.

I am interested in acquiring names and addresses of anyone who
desires self-improvement.

My aim is to send out free literature to such names, similar
to the sample enclosed.

I look forward to hearing from you.

Yours sincerely,

(Sgd.) R.D. SMIT
PUBLIC INFORMATION UNIT."

- (b) The sample referred to in the penultimate paragraph of the previous sub-paragraph is a four page neatly printed handbill entitled PERSONAL FREEDOM. The title page urges the recipient to write, telephone or call personally on the Registrar of the Hubbard Scientology Organisation whose address and telephone number are supplied. The two middle pages read as follows:

"PERSONAL FREEDOM

The basic purpose of Scientology is the attainment of personal freedom. In Scientology there is proof that man is a Spiritual being who has become enslaved by what we call his 'reactive' mind. He thinks he is entrapped by his environment but, in fact, he is trapped by his own thoughts and considerations about the environment. He does not have to be a slave either of 'unconscious motivation' or his environment.

Man has become a slave to considerations - considerations about religions, about what is 'right' or 'wrong', what is 'good' or 'bad';

about social, personal, and political conventions - sex, and marriage - work, and even play. In his relationships with other people, he is governed and controlled by what ought to be, and by how he thinks he should behave. How can there be freedom when all man's activities are governed not by what IS, but by considerations, most of which are controlled by his reactive mind?

In Scientology there are various techniques and 'processes' which enable man, on a gradient scale, to attain more and more personal freedom. He first learns how to communicate freely - with intention, and without doubts and misgivings - not as a 'social machine', but as a human being. He learns to know and understand what is real to another person, and to be able to communicate at that level. He then goes on to the attainment of freedom from his day-to-day problems. He learns the basic cause of problems - something very different to what he imagines it to be - and how to handle them.

A student of Scientology soon learns to differentiate between what is really true, and what he has been taught to think is true. He is then able to make his own decisions about how he should live, and what course he should follow in life. He becomes, in fact, self-determined - free from barriers, fears, guilt, and indecision; until finally he becomes totally free as a spiritual being - a state often dreamed of by great philosophers of the past, but never before attained by Man.

Scientology is not an academic or esoteric subject, nor is it a doctrine based on theory and wishful thought. It is a practical philosophy based on twenty five years of the most painstaking research ever undertaken in the field of the spirit. For the first time in man's history valid and workable answers have been found; and in a society evidently bent on destruction, it offers hope where none has existed before. Man now has the choice between freedom and oblivion. Only he can decide."

The rear page contains a map showing the location of the Organization.

- (c) The undermentioned is an example of a circular addressed to members enlisting their aid in obtaining names of potential adherents:

"HUBBARD ASSOCIATION OF SCIENTOLOGISTS INTERNATIONAL
Seafare House, 68, Orange Street, CAPE TOWN.
'Phone: 24741

TO EVERY SCIENTOLOGIST

Every person you know needs Scientology. Help us to put Scientology within their reach.

Please let us have the names and if possible the address of each person you know. Should you not know their home address perhaps you know their business address but even if you have no address for them let us have the name anyway.

These people will be contacted with an offer of a Scientology book and thus be given an opportunity to reach for Scientology.

Make the list as full as you can. Perhaps it would be easier to take one area at a time and make a list for each. Here are some suggested areas:-

- a) The people in your home.
- b) Your relatives.
- c) Your neighbours.
- d) The people where you work.
- e) The members of any Club or Society.
- f) Your friends.
- g) The people with whom you do business.
- h) The professional people whom you know.

Send your lists to the Scientology Promotion Dept., Seafare House, 68, Orange Street, Cape Town.

We are out to make this world a better place for you to live in!"

- (d) A further method of promoting Scientology by means of letter writing is suggested by The Founding Church of Scientology of Washington, D.C. as follows:

"LONELY PEOPLE INTERESTED IN SCIENTOLOGY

You have seen ads in papers and magazines by lonely people asking about companions, pen pals, etc.? Well, here is important information. Mary Sue Hubbard writes enthusiastically to me from London saying these lonely people are really looking for Scientology. She sends them information packages and they immediately become interested and write in for more details. It is easy to understand why this is. These people are looking for communication, they are willing to live, and they are interested in life.

NEW NAME PROJECT. Do you want to help in this project? This is very important. Lets not keep Scientology hidden from these lonely people any longer. Look through all your local papers and magazines, gather the names and addresses of these people and send them to the Editor, Church Bulletin, c/o Scientology, Box 242 Silver Spring, Md. Each and

every one of them will be sent an information package and a letter.

(Write and tell me what you think of this idea - Editor)."¹

- (e) The first approach to a non-scientologist, as the third paragraph of the aforementioned circular referred to in (c) above, indicates, frequently takes the form of an offer of a Scientology book. These books when supplied usually contain prepaid postcards which, when mailed, frequently lead to the persons despatching the postcards becoming involved and interested in Scientology. Mr. James V. Kelly, in a sworn statement handed in to the Commission, states that he learned of and became interested in Scientology after he received a paper back edition of Dianetics: The Modern Science of Mental Health.

This book contained a prepaid postcard which he mailed. He states:

"My acquaintance with Scientology is solely through books, ..."²

- (f) Persons whose names and addresses appear on Scientology mailing lists and who appear to be inactive are frequently urged to show an interest in Scientology. An example of the type of letter written in such a case is the following letter written to Mr. Ivor Kirsten in Johannesburg, Republic of South Africa, by the Letter Registrar at East Grinstead:

"I am interested to know if you are in contact with your local Scientology Organization and if you are taking any training or auditing, Mr. Kirsten.

Write to me about yourself and tell me what you are currently doing. I look forward to getting to know you.

Best wishes."³

- (g) Instances of cases where recipients of promotion material through the post unsuccessfully requested a cessation of the practice did come to the attention of the Commission. Mrs. J.P. Lacey conceded in evidence* that the despatch of unwanted correspondence and literature often caused irritation to the addressees, but she claimed that HCO Policy Letter dated 20th August, 1968, was designed to and did secure a discontinuance of this annoying practice. The Policy Letter reads as follows:

¹Nichols, Bob: Editor: Church Bulletin, Issue 1, January 1957? Silver Spring, MD., United States of America, p. 8.

²Kelly James V.: Brother Finbarr, Abbey of Mepkin. Affidavit dated 4th day of May, 1970. City of Monks Corner, South Carolina, United States of America, p. 2.

³Wiltschek, Elfriede: Letter Registrar, Hubbard College of Scientology, East Grinstead, Sussex, England. (13.2.1969).

*Record of Evidence, Vol. 52, pp. 67-71 - Mrs. J.P. Lacey.

"Mailings - and Public

It has been found that due to inadequate handling of Addresso plates and Central files, that large quantities of mail have been incorrectly sent to the following categories of public individuals

- 1) People who have asked to be removed from mailing lists.
- 2) People who have expressed no interest.
- 3) People who are dead.
- 4) Wrong addresses.
- 5) Three lots of mail sent to one person under different names
eg. Miss S. Smith, Mrs S. Smith, S. Smith Esq.
- 6) Different organizations mailing to one person.

This must CEASE.

This not only costs vast quantities of money but upsets the public.
The main fault lies with addresso and over enthusiastic registrars.

DON'T ARC BREAK the Public by overwhelm and unwanted mailings.
Recognise that the individual has his own power of choice, and if he does not want Scientology, don't force him or violate his rights.

Get Addresso up to date.

Take people off the mailing list who do not wish to be on it.

Don't waste money."¹

- (h) Elsewhere^ø in discussing the case of Master Dickerson, the Commission has drawn attention to the fact that in that case the instruction contained in the Policy Letter was certainly not applied. The present position is that the instruction is probably put into effect. Accordingly the Commission does not make any recommendation in regard to the dissemination of Scientology advertising material in particular through the post. The Legislatures may, however, consider it desirable to enact legislation controlling the posting of advertising material in general in cases where addressees of such material require that such posting be discontinued.

Promotion by means of open meetings or congresses.

11.4. This method of advertising is often resorted to. Meetings and congresses are widely advertised in advance in the various Scientology publications,* by means of handbills and

¹Hubbard L. Ron: Founder, HCO Policy Letter of 20 August, 1968, Hubbard Communications Office, East Grinstead, Sussex, England.

* Understanding Major Issue: a) No. 109 (May 1971), p. 10 and
b) No. 110 (August 1971) pp. 6-7

^øInfra Chapter 12, pars. 12.10, 12.11, 12.16 and 12.17.

occasionally in the press. Mr. Hubbard at times in the past addressed international congresses but indications are that he seldom or ever appears in public at the present time. Tapes by Mr. Hubbard are often presented at meetings. Occasions are also on record where films featuring Mr. Hubbard have been shown at meetings.

Advertisements in the Press.

- 11.5. (a) When Scientology organizations resort to the press for advertising purposes, free intelligence and personality tests are usually offered. A typical example of the form of advertisement used is the following:

"IQ TESTED

Johannesburg Test Centre

offers for a limited time

FREE INTELLIGENCE &

PERSONALITY TEST.

Your IQ Personality Aptitude

determines your future.

Know Them - No Obligations.

3rd Floor, Camperdown,

Cor. Polly & Kerk Streets,
Johannesburg.

Phone 23-4982

Between 9 & 5 and 7 & 10."¹

- (b) This Report elsewhere^δ cites the case of Master Stuart J. Dickerson as an example of events which might conceivably supervene after a person responds to an invitation to undergo a free intelligence and personality test.
- (c) Attempts at obtaining publicity through the medium of the press by means other than paid advertisements are also resorted to from time to time. Thus press releases, publicising Scientology or methods or features thereof, are sometimes made. On one occasion the active co-operation of the then Editor of South African Digest, an official publication of the State Department of Information, Republic of South Africa, Mr. Van Staden was enlisted in securing the publication of a series of articles on Scientology. These articles publicised Scientology in a wholly favourable light.*

¹The Rand Daily Mail, Johannesburg, Republic of South Africa, 7th July, 1971.

*Record of Evidence, Vol. 13, pp. 52-53 - Mrs. G.J. Smit.

^δInfra Chapter 12, pars. 12.10, 12.11, 12.16 and 12.17.

Advertising through the medium of the "Auditor" and "Understanding".

11.6. (a) The Auditor is the monthly journal of Scientology. It is published at Saint Hill, East Grinstead, Sussex, England and is stated to have a world wide circulation. It was first published in May, 1964, under the editorship of Mr. Fred Hare. The present editor is Mrs. Lucienne Lionni and the assistant editor her husband Mr. Paolo Lionni. Understanding is described as the official publication of Dianetics and Scientology in South Africa. It is published by the Church of Scientology in South Africa (Pty.) Ltd. in Johannesburg, Republic of South Africa. These magazines are distributed free of charge. They often make extravagant claims over Mr. Hubbard's signature or otherwise:

(i) "Ron has taken Power Processing and refined its administration.

The quality of the result is superb. The new administration of Power effects smoother application than ever before. The technical genius of these processes are precise.

Truth, freedom and power are no longer dreams of men upon a desperate planet, no longer an illusion."¹

(ii) "The amount of benefit to be regained from running half a dozen engrams exceeds anything that Man has ever been able to do for anybody in the history of the human race."²

(iii) "... Scientology is growing FAST. It is the largest self-betterment movement in the world today. Everyday, around the world, Releases and Clears are being made. Everyday, thousands are taking that one step closer to Total Freedom."³

(iv) "Only in Scientology is it possible to handle Life itself and handle it so that an individual can emerge as his essential self - Clear and O.T."⁴

(v) "... auditors are amongst the upper tenth of the upper twentieth of the intelligent human beings. Their will to do, their motives, their

¹Lionni, Lucienne: Editor: The Auditor No. 61 World Wide. The Monthly Journal of Scientology, East Grinstead, Sussex, England. (Copyright 1971).

²Lionni, Lucienne: Editor: The Auditor No. 63 World Wide. The Monthly Journal of Scientology, East Grinstead, Sussex, England. (Copyright 1971).

³Lionni, Lucienne: Editor: The Auditor No. 64 World Wide. Daeha Publications Ltd., Kidlington, Oxford, U.K. (Copyright 1971), p. 6.

⁴Lionni, Lucienne: Editor: The Auditor No. 69 World Wide. East Grinstead, Sussex, England. (Copyright 1971), p. 2.

ability to grasp and to use is superior to that of any other profession."^{1a}

(vi) "Auditors survive better than other people."^{1b}

(vii) "From the first moment of an auditing session the preclear begins to make discoveries - discoveries to him far more important than Balboa's glimpse of the Southern Sea or Columbus' glance at San Salvador. The preclear begins with mystery and ends with knowledge."²

(b) Both magazines abound in advertisements of Scientology courses, books, tapes, lectures, congresses and E-Meters.

(c) Occasionally attractive brochures printed on high quality smooth paper and handsomely illustrated are issued as original publicity material or as supplements to the Auditor. One such brochure is titled A Student Goes Through Scientology and purports to demonstrate the ease, the joy and enthusiasm with which a Scientology student travels across the bridge to attain Total Freedom where "the past meets the present and the future is limitless ..."³ The brochure is an enticing document and cannot but serve as a stimulating invitation to the easily tempted to proceed to St. Hill, East Grinstead, Sussex, England, to undergo training. A Dream Come True⁴ issued as supplement 8 to the Auditor is another example of an attractive brochure designed to attract trainees. It sketches the progress of a preclear through stage after stage as follows: First he becomes a Hubbard Apprentice Scientologist, then he enrolls on the Hubbard Standard Dianetics Course, commences to audit preclears, proceeds through to expanded Grade IV, moves on to graduate as a Hubbard Advanced Auditor, embarks on the Saint Hill Special Briefing course where eventually he becomes a Clear, OT I, OT II, OT III and does the Class VIII CS Internship. No sooner does he achieve these stages when a poster advertising "A new Tech such as you will never believe" strikes his eye. He immediately resolves to proceed to the Sea Organization to do the Class IX and Class X courses as introduced by Mr. Hubbard during 1971.

¹Staff: The Church of Scientology in South Africa (Pty.) Ltd. Understanding Magazine, Major Issue No. 110. Johannesburg, Republic of South Africa. (Copyright 1971), a) p. 1; b) p. 2.

²Laurens, Sylvia: Editor: Understanding Magazine, Major Issue No. 107. Church of Scientology in South Africa (Pty.) Ltd., Johannesburg, Republic of South Africa, (Copyright 1971), p. 1.

³Ziff, Judy: Editor: The Auditor Supplement 5. The Southern Publishing Company Limited, Brighton, England. (Copyright 1968), inside rear cover page.

⁴Hubbard L. Ron: Scientology: A Dream come True. Advanced Organization. East Grinstead Sussex, England. (Copyright 1971).

Promotion by means of publicising Sunday services.

- 11.7. (a) Every week a notice in the following terms appears in the weekend edition of "The Star" newspaper, Johannesburg, Republic of South Africa:

"CHURCH OF SCIENTOLOGY

SERVICES every Sunday at 11 a.m., 3rd Floor, Camperdown,
99 Polly Street, (cor. Kerk Street). All welcome."

- (b) At these services the accent is on the promotion of Scientology.

The sermon is:

"... ALWAYS on some phase of Scientology and on how it
can be of use to those present."¹

- 11.8. Two methods of advertising not referred to by Mrs. Lacey and which have in the past been resorted to are the following:

- (a) Stalls are established at public exhibitions such as the Rand Easter Show where literature and publicity material are disseminated and where members are enrolled.
- (b) At South African Universities meetings publicising Scientology are sometimes held. Professor W.P. Radloff* handed in as an exhibit an advertisement, approximately 22 inches by 14 inches bearing the crest of Cape Town University and duly endorsed by the Students Representative Council, University of Cape Town, publicising a lecture to be held in the New Sounds lecture theatre at the University in the following terms:

"R.S.S.

Richard Wrigley

Scientologist

CHANGING

CONDITIONS

How to go about it.

A 17 1.10 P.M.

Thursday 19th."

¹Hubbard L. Ron: Ceremonies of the Founding Church of Scientology. The Garden City Press Limited, Letchworth, Hertfordshire, Great Britain, (2nd Printing, 1967), p. 7.

*Record of Evidence, Vol. 31, pp. 37-38 - Professor W.P. Radloff.

11.9. In discussing the manner in which Scientology is advertised reference has been made to the tendency to make use of extravagant claims. The Commission does not, however, recommend that any positive steps be taken in this regard. These methods represent the particular form of puffing employed by Mr. Hubbard and the various Scientology organizations. In following these methods they do not use methods strikingly different from those used by many, if not most, present day commercial enterprises which utilise public communication media for advertising purposes.

SECTION VI

CHAPTER 12

CHILDREN IN SCIENTOLOGY.

12.1. Scientology does not conceal its interest in children. Mr. Hubbard envisages that a child as young as 8 may beneficially be subjected to processing,* and has written that "Children are a specialized subject with Scientology processing ..."¹ Indeed the book Child Dianetics first published during August, 1951, is devoted in its entirety to the processing of children. The introduction is written by Mr. Hubbard. The work outlines the principles of Dianetics and inter alia advocates the running of the child in reverie from the age of 8 and processing from the age of 12 by use of the standard procedures as outlined in the book Science of Survival. The Sea Org., which caters for South African citizens, accepts children of 12 years and older as members.**

12.2. In the Republiek of South Africa too, the movement has shown its interest in children. The first issue of The Auditor reports -

"Joe van Staden, HAA Class V, is returning to South Africa after a very successful completion of the Saint Hill Course, to build up a practice and concentrate on developing a large group of active teenage Scientologists."²

12.3. The following caption appears underneath a photograph of Darin Sacker:

"One of the brightest stars on the Cape Town Org's famous Children's Course. Aged 6, Darin says: 'I loved it when we learned Duplication and Those Things. I liked Bull-Baiting and I passed that on the very first day. I did not like clay modelling so much'."^{3a}

Further the claim is made that "With Scientology training you can ... handle children, ..."⁴

12.4. Mrs. Alison Parkhouse, a prominent and ardent scientologist, told the Commission that Scientology regards a child as a spiritual being and that it devotes great care to its upbringing.

12.5. Advertisement is one of the methods resorted to in arousing infant interest in Scientology. A children's course is advertised as follows:

"SEND YOUR CHILD ALONG ... AND PRESERVE YOUR SANITY!

Held every Saturday morning from 10 to 11.45 a.m.

Full details: ring the REGISTRAR on 24741."^{3b}

¹Secretary: W.W. H.C.O. Information Letter. Hubbard Communications Office. East Grinstead, Sussex, England, (6.3.1964).

²Hare, Fred: Editor: The Auditor No. 1. The Saint Hill Journal of the Auditors Division. Printed in England. (May 1964), p. 9.

³Staff: Cape Town Scientology Magazine. ARC, Issue XIV Cape Town (1968), a) p. 3; b) p. 7.

⁴Hubbard L. Ron: Editor: Understanding. Minor Issue No. 94. Official periodical of Scientology in South Africa, Johannesburg. (1968), p. 3.

* Hubbard L. Ron: Dianetics: The Modern Science of Mental Health, p. 133.

** Auditor No. 42 World Wide and No. 46 World Wide.

12.6. An undated roneo handbill which advertises a Scientology Children's Group being run at Cape Town, Republic of South Africa, reads as follows:

"A Scientology children's group is being run at the moment at the Hubbard Association of Scientologists International on Saturday mornings from 10.30 a.m. until 12.00 noon. The children's ages are from 6 to 12 years. The Supervisor is a trained and experienced teacher.

The children are taught, through the medium of games and exercises.

- (1) Observation
- (2) The ability to listen
- (3) How to learn
- (4) Physical control
- (5) Self confidence
- (6) Leadership

Here are some results reported by parents:-

- (1) Improved school reports.
- (2) Improved health.
- (3) Tremendous surge of confidence.
- (4) More willing and helpful at home.
- (5) Increased responsibility.

One ten year old boy reported.

'I loved my soccer on Saturday morning, but this is much better'.

Most children can obtain results like this and at a cost of only a few shillings weekly.

If you have children within the above mentioned age group, or know of friends with children who would be interested in this group -

Telephone the Registrar at 24741."¹

12.7. Another handbill reads:

"CHILDRENS COURSE

MERRILYN DALLAS is running a childrens Communication Course from the 29th of March to the 2nd of April. On this course Merrilyn clears up misunderstands which the children have at school (Merrilyn is a school teacher) and the children do communication drills to raise their level of communication and understanding. This course is packed

¹Staff: Hubbard Association of Scientologists International. Scientology Childrens Group. Cape Town (no date).

with fun and valuable knowledge. Help your child - enrol him or her on this course and see that he or she is here on the 29th of March.

Course Hours: 9 am to 12 noon Price R5.00"¹

12.8. Another method resorted to in arousing infant interest in Scientology is to offer free I.Q. and Personality Testing. A typical example of the type of offer made appears underneath the material relating to Darin Sacker referred to in paragraph 12.3 above. The offer reads:

"COME IN TODAY
for FREE I.Q. and Personality Testing
Discover your latent potential.
Trained personnel are available to test and evaluate your
intelligence and personality.
Know your capabilities.
Come in for these valuable tests today and obtain a guide
for your future development.
The Test Centre is open

Scientology House,
2 Darter's Road,
Cape Town."²

12.9. The following is the wording of a card distributed with Scientology publicity material:

"COME IN FOR
FREE
PERSONALITY AND IQ TESTING
Discover what you are really like. Find out how smart you are.
GET TESTED. The tests are quick. They are easy.
Just WALK IN at any time between 9.00 am. and 10.00 pm to your
nearest Hubbard Scientology Organisation:
23 Hancock Street, Joubert Park, Johannesburg.
Scientology House, 2 Darter's Road, Cape Town.
114 Park Drive, Port Elizabeth.
2nd Floor, Essex House, 409 Smith Street, Durban."

¹Handbill. No particulars or date available.

²Staff: Cape Town Scientology Magazine: Op.cit., p. 3.

12.10. The pattern of conduct probably resorted to after acceptance of the offer to receive the free test is revealed by the case of Master Stuart John Dickerson in respect of whom the Commission received evidence.* At the age of 12, Stuart visited a Scientology stand at a fair held in Durban, Republic of South Africa, on 10th July, 1967, where he did undergo an I.Q. test at the same time furnishing his permanent address in Johannesburg. During August, 1967, two follow-up letters were sent reading:

(a) "Dear Stuart,

I was so pleased to see that you visited the Scientology stand at the International Fair whilst down in Durban. I understand that you did an I.Q. test and did very well too.

I am enclosing an invitation for you to attend the Introductory Course - you and your parents will be most welcome to attend at the local Scientology Organisation. The Letter Registrar in Johannesburg will write to you and let you know the address to go and course starting times.

Please take the enclosed selection slip to the first lecture and give it to the Receptionist on duty.

Yours sincerely,

Barbara Parvin (Mrs.)¹
LETTER REGISTRAR."

(b) "Dear Stuart,

Brian O'Donohue selected you for Scientology training and I'm very pleased to hear this. You will certainly find it extremely valuable and I'd like you to start as soon as possible.

I'm sending you full details of the free PERSONAL EFFICIENCY COURSE. Please come in on Monday evening (14th August) at 7.30 to start this.

Sincerely,

Rita Kenworthy.²
LETTER REGISTRAR."

¹Parvin, Barbara: Letter Registrar. The Hubbard Scientology Organisations in Durban. (17.8.1967).

²Kenworthy, Rita: Letter Registrar. The Hubbard Scientology Organization in South Africa (Pty.) Ltd., Johannesburg. (8.8.1967).

*Record of Evidence, Vol. 6, pp. 75-82 - Mrs. C.E. Dickerson.

12.11. During the same month a further letter was addressed to Stuart. It reads:

"Hey Stu,

When are you writing to me to tell me when you are having
your training? Come on.

Love,

Gordon Cook.
ADVANCED SCHEDULING REGISTRAR."¹

Further reference to this specific case will be made in paragraphs 12.16 and 12.17 infra.

12.12. It is noteworthy that advertisements have as recently as July, 1971, been placed by the Johannesburg and Pretoria organizations offering free intelligence and personality tests.

12.13. A Security Check for Children, originally issued at St. Hill, East Grinstead, Sussex, England, was applied to the Republic of South Africa through the medium of the Hubbard Communications Office, 23, Hancock St., Joubert Park, Johannesburg, Republic of South Africa.

The Bulletin states:

"The following is a processing check for use on children.

Be sure the child can understand the question. Rephrase
it so he or she can understand it. The first question is the most
potent.

Children's Security Check
Ages 6 - 12

What has somebody told you not to tell?

Have you ever decided you do not like some member of your family?

Have you ever taken something belonging to somebody else and never
given it back?

Have you ever pretended to be sick (ill)?

Have you ever made yourself sick (ill), or hurt yourself to make
somebody sorry?

Have you ever wanted something very much, but never told anybody about it?

Have you ever gotten yourself dirty on purpose?

Have you ever refused to eat just to worry someone?

Have you ever remembered something about yourself and not told anybody,
because you thought they wouldn't believe you or be angry at you?

Have you ever refused to obey an order from someone you should obey?

Have you ever told another child something that wasn't true, just to frighten

¹Cook, Gordon: Advanced Scheduling Registrar. The Hubbard Scientology Organization in South Africa (Pty.) Ltd. (22.8.1967).

or upset them?

Have you ever bullied a smaller child?

Have you ever deliberately got another child, or a grown-up, into trouble?

Have you ever pestered other children or grown people who were trying to work?

Have you ever been mean, or cruel, to an animal, bird or fish?

Have you ever forgotten to give food or water to a pet entrusted to your care?

Have you ever broken something belonging to someone else?

Have you ever deliberately spoiled clothes of yours because you didn't like it?

Do you have a secret?

Have you ever noticed something wrong with your body that you were afraid to tell anybody about?

Have you ever done anything that you were very much ashamed of?

Is there anything about you your parents could not understand, even if you told them?

Have you ever failed to finish your school work in time?

Have you ever flunked an examination at school?

Have you ever deliberately given a teacher trouble?

Have you ever tried to make others dislike some teacher?

Have you ever tried to make another child unpopular?

Have you ever broken, damaged, or taken any school property?

Have you ever lied to a teacher?

Have you ever been late to school, or late to a class?

Have you ever stayed away from school, when you could have gone?

Have you ever cheated by copying someone else's work, taking notes into an examination, or looking up answers in a book when you weren't supposed to?

Have you ever spoiled things for somebody?

Who have you made guilty?

Have you ever done something you shouldn't when you were supposed to be in bed or asleep?

Have you ever told others bad stories about someone?

Have you ever tried to make others believe that your parents, or teachers were cruel to you?

Have you ever offered as an excuse for something you have done wrong that you are only a child, or that you haven't grown up yet?

Have you ever felt that your parents and home were too good for you?

Have you ever felt that your parents and home weren't good enough for you?

Is there anything you should tell your parents, and never have?

Have you ever done something to your body that you shouldn't have?

Have you ever done anything to someone else's body that you shouldn't have?

Have you ever told someone that you did something, when you hadn't really done it?

Have you ever told anyone that you hadn't done something that you really had done?

Have you ever ganged up on another child and made fun of him because he was
different from the rest of you?

Have you ever made fun of another because of the way he looked?

Have you ever decided never to talk to someone again?

Have you ever made your parents or teachers work harder than they should?

Have you ever decided that you were too bright or too smart for the other kids?

Have you ever annoyed an adult by something you did or said?

Have you ever hurt a child?

Have you ever made a child cry?

Have you ever made a child sulk?

Have you ever kept another child from having something that really belonged to him?

Have you ever found anything and failed to return it to its owner?

Have you ever told stories about someone behind their back?

Have you ever lied to escape blame?

Have you ever not told the truth about something so as to protect someone?

Have you ever felt ashamed of your parents?

Have you ever felt ashamed of your friends?

Have you ever disappointed your parents?

Have you ever run away when you should have stayed?

Have you ever felt sure your parents wouldn't understand something that had
happened in school, so you didn't tell them?

Have you ever not told teachers something about your family because they wouldn't
understand it?

Have you ever failed to keep another child's secret?

Have you ever felt it was just no good talking to someone?

Have you ever hurt someone you didn't mean to?

Have you ever been sloppy about your clothes or possessions?

Have you ever cried when you shouldn't have?

Have you ever been a coward?

Have you ever made too much fuss over a little hurt?

Have you ever tried to make your parents believe you were making better in school
than you were?

Have you ever told on anyone?

Have you ever teased younger children?

Have you ever made a mess and not helped clean it up?

Have you ever broken or damaged something and never told anybody it was you who did it?

Have you ever let someone else get punished for something you did?

Have you ever cried till you got your own way?

Have you ever decided 'Someday, when I'm grown up, I'll get even'. If so, with whom?

Have you ever picked on someone smaller than yourself?

Have you ever upset anyone by throwing a temper tantrum?

Have you ever hurt anyone by telling them you didn't love them anymore?

Have you ever made out that you were more badly damaged than you were in order to make someone stop picking on you?

Have you ever pretended to like someone that you didn't like in order to satisfy your parents?

Have you ever done anything wrong according to your own religion?

Have you ever not understood why someone was angry with you?

Have you ever pretended not to understand what you had done wrong?

Have you ever pretended not to understand what someone wanted you to do?

Have you ever been in places where your parents didn't want you to go?

Have you ever spied on anyone?

Have you ever made friends with people your parents didn't approve of?

Have you ever thought someone was crazy?

Have you ever broken up a friendship?

Have you ever let your team, or school, or club down?

Have you ever tried to keep someone from making friends with another child?

Have you ever pretended not to hear your parents or teacher?

Have you ever made a fuss about doing something that your parents or teacher wanted you to do?

Have you ever done something to someone that you'd hate to have done to you?"¹

12.14. A copy of a letter allegedly written by Mr. Hubbard to a correspondent who requested information on how best to process children reads:

¹ Hubbard L. Ron: H.C.O. Bulletin. Security check for Children. H.C.O. W.W. Security Form 8. St. Hill, East Grinstead, Sussex, England. (21.9.1961).

"Thank your for your letter of the 10th.

Children are a specialized subject with Scientology processing, but CCHs* have not been all that successful running on them.

One cannot do standard CCHs on a child, one has to short session them making it more like a drill than anything else. You could still run them on a child, with the above in mind, but lower level processes are the best.

The main thing to do with children, until they have become trained, is to keep them destimulated as much as possible by making the environment safe and with itsa,* and assists.* Locational processes are always excellent."¹

12.15. The Commission heard evidence in regard to several cases where persons under the age of 16 years were influenced to some extent or other by the Scientology Organization or where attempts so to influence such persons were made. These cases are discussed briefly in paragraphs 12.16 to 12.21 hereunder.

12.16. The case of Master Dickerson is referred to in paragraphs 12.10 and 12.11 above. Subsequent to the three letters referred to in the said paragraphs further letters and publicity literature were despatched from Durban, Republic of South Africa, England and especially Johannesburg, Republic of South Africa. Stuart's mother became dissatisfied and in a letter addressed to the organization requested that the despatch of literature to her son be discontinued. The desired effect was not achieved and the request was repeated telephonically. It is not disputed that a member of the Organization's office staff replied to Mrs. Dickerson saying:

"We will continue writing to Stuart for as long as we like."

Certain other steps to achieve a cessation failed and on 10th September, 1968, Mrs. C.E. Dickerson in a letter pointed out that her son "is not mature enough to understand what this is all about"² and, again requested that the organization refrain from sending literature to

¹Secretary: W.W. H.C.O. Information Letter: Op.cit.

²Dickerson C.E.: Letter. Johannesburg. (10.9.1968).

*The Scientology Abridged Dictionary contains the following definitions:

"CCH's : Four associated processes which bring a person into better control of his body and surroundings, put him into better communication with his surroundings and other people, and increase his ability to have things for himself. They bring him into the present, away from his past problems.

ITSA : A coined word, taken from the phrase, 'It is a ...', meaning a statement which positively identifies something; especially refers to anything a preclear says to an auditor if he is saying with certainty, 'It is'.

ASSIST : Simple, easily done processes that can be applied to anyone to help them recover more rapidly from accidents, mild illness or upsets."

her son. Even then post emanating from Scientology sources continued to reach Stuart for some time. Innumerable advertising pamphlets, six copies of the publication Understanding, two copies of the journal The Auditor, questionnaires, invitations to meetings and many other documents which reached Stuart through the post were handed in as exhibits by Mrs. Dickerson. Neither Stuart's father nor his mother consented to Stuart being associated with Scientology in any way.

12.17. The failure to heed the request not to forward further literature serves to underline the fact that the following injunction contained in a HCO Policy Letter:

"... that large quantities of mail have been incorrectly sent to ...

1) People who have asked to be removed from mailing lists ...

This must CEASE."¹

was disregarded or not regarded seriously.

12.18. Mr. Michael McAll is the son of a man who was formerly a senior South African public servant and who is presently a full-time scientologist attached to one of the overseas organizations. Michael described in evidence* how, at the age of thirteen or fourteen he received processing at the hands of his father and one Mr. Bester. First he was subjected to questioning with the aid of an E-Meter for about three quarters of an hour to an hour. Thereafter in a locked room he was forcibly subjected to the CCH process referred to in paragraph 12.14 above for a period of five and a quarter hours. A command "Give me that hand" is given by the auditor. The subject is then expected to lift his hand to the auditor who takes the hand saying "Thank you". This process continues. Michael stated that, during part of the time, he resisted. Eventually a fight supervened, Mr. Bester received bodily injury, Michael's resistance was overcome and the process was resumed. Notwithstanding complaints by neighbours and threats to call the police the treatment did not cease. That in the words of Michael happened only "when I was on the point of collapse". Mr. McAll's former wife is Michael's step-mother. She, having found HCO Information Letter of March 6, 1964 (referred to in paragraph 12.14 above) among her former husband's possessions whilst divorce proceedings were pending, stated the following in evidence in regard to the processing administered to Michael:

"It certainly had an effect on the boy, because I gather Bester ended up sitting on his stomach and he was forced to continue giving that hand, and this command was repeated over and over and over again. The boy became so upset that my brother, who lives next door, threatened to call the Police,

¹Hubbard L. Ron: HCO Policy Letter. Mailings and Public. East Grinstead, Sussex, England, (20.8.1968).

* Record of Evidence, Vol. 30(b), pp. 80-108 - Mr. M. McAll.

and certainly, he bit his father and the bite mark lasted for a period of about two or three months - in order to extricate himself from this mental torture, I would put it. As I say, the tragedy of the situation is that I am quite certain that my husband did it in good faith and this is what he had been taught to do and this is the danger of Scientology, that these unqualified people are permitted and encouraged, indeed, to do this sort of thing to people."¹

12.19. In an unsworn statement* handed in to the Commission, the father states that the process was run at Michael's request, that it lasted about two hours and that he (the father) was not present when questioning with the aid of an E-Meter took place. The evidence of Michael's stepmother, quoted above, is not contradicted. In the circumstances the Commission concludes that at a very youthful age a distressing form of Scientology process was applied to Michael by his father and Mr. Bester. Although this was probably done in good faith and although Michael might have exaggerated the incident there is no denial of the allegation of mental torture, that he resisted the process physically in a manner which caused injury to his father and Mr. Bester and that Mrs. McAll's brother contemplated the summoning of police assistance. The Commission observed that at the date of his evidence Michael clearly remained resentful of the experience and, paying due regard to all the circumstances, concludes that he was subjected to an experience which left him with an abiding unpleasant recollection and which, in all probability, caused him serious psychological harm.

12.20. A witness, whose identity the Chairman on his application ordered not to be disclosed and who testified in camera, divorced his former wife, an ardent scientologist. The custody of the only child of the marriage (aged five years at the time of the Commission's sitting) was entrusted to the mother who, so the evidence suggests, applied to the child some of the principles outlined in the book Child Dianetics. The witness observed during periods of access that -

- (a) the child believes that its deceased grandfather is still alive and sometimes visits the home "to have a drink with us", and
- (b) the child finds the need to close eyes during the saying of grace strange and bewildering.

¹Record of Evidence, Vol. 30(a), p. 31 - Mrs. M.R. McAll.

*Statement: Mr. F.M. McAll, Edinburgh. (2.2.1970).

21. Mr. A.S. Roos, a qualified Scientology auditor, testified^{*a} that he never audited children but that he frequently subjected them to security checks. They were usually over the age of sixteen but in a few cases he administered the check to children aged 12 or 13.

22. The Commission is satisfied, in the light of evidence tendered to it inter alia by Professor W.P. Radloff, Professor of Psychology at the University of Cape Town, Republic of South Africa, Dr. A.B. Daneel, a psychiatrist and the Superintendent of the Alexandra Institution, Johannesburg, Cape Town, Republic of South Africa and Dr. A.M. Lamont, Commissioner for Mental Health of the Republic of South Africa, that the methods, processes, practices and techniques of Scientology are potentially harmful to young children. Some of the dangers are outlined in paragraphs 12.23 to 12.26 hereunder.

23. Scientology processing tends to be stereotyped and fails to recognise that a variety of different approaches might be desirable in the case of different children. The treatment of disturbed children, for instance requires special training and should essentially be the concern of child psychologists or other specialised persons. Theories in regard to the formation of delinquency trespass on to and contain elements relative to psycho-analysis, hypnosis, conditioning reflexes - all very important in the field of psychiatry. The same is the case in regard to religious fanaticism.

24. The imparting of any form of mysterious information to young children which they are unable to appreciate holds undoubted dangers for them.

25. Security checking, envisaging as it does, extended questioning in regard to intimate personal matters serves to engender feelings of guilt and to generate depression. Mrs. M.J. Nicholson in evidence^{*b} told the Commission that the object of security checking of children is to achieve movement in every case. If one maintained secrets under auditing it would prevent the case from moving. She also said that everything emerging during security checking is recorded and filed and might be used for purposes of blackmail. The Commission places on record, however, that not a single case of threatened exposure or disclosure based on information gathered during a security check of either a youthful or adult person has been brought to its notice. However, once any person, and particularly a young child, has imparted intimate and personal secrets which are recorded and preserved he is in a particularly vulnerable position and very much at the mercy of those armed with intimate details of his private life.

26. Clinical psychologists and psycho-technicians are professionally trained to administer intelligence and personality tests. The Commission is satisfied that in Scientology practice these tests are frequently administered by auditors untrained in this highly specialised field. Such auditors are not qualified to administer or interpret intelligence

Record of Evidence, a) Vol. 7, pp. 43-44 - Mr. A.S. Roos.

b) Vol. 5, pp. 33-36 - Mrs. M.J. Nicholson.

tests and serious abuse may flow from the best-willed intentions of an inadequately trained auditor.

12.27. It is necessary briefly to discuss the legal position in regard to minor children in the Republic of South Africa:

- (a) A person under the age of twenty-one is a minor unless:
 - (i) He has been emancipated from guardianship; or
 - (ii) he is a man who has contracted a valid marriage; or
 - (iii) she is a woman who has contracted a valid marriage with exclusion of community of property and the marital power; or
 - (iv) she is a woman whose marriage is dissolved by death or divorce before she reaches the age of twenty-one.
- (b)(i) A contract entered into by a minor is generally speaking invalid as against such minor and cannot be enforced unless the contract was concluded with the assistance of the minor's guardian.
- (ii) The rule referred to in the preceding sub-paragraph applies to any contract including a contract to undergo Scientology training.
- (c) Quite apart from considerations of contractual capacity, existing law invests the Supreme Court of South Africa as upper guardian of all minors with wide powers to interfere with the exercise of the parental power by parents living together or the exercise of power by a custodian parent where the parents are divorced, separated or living apart if such power is exercised in a manner which constitutes a danger to the life, health or morals of minor children.

12.28. In practice the Supreme Court of South Africa exercises its aforementioned powers on application made to it - usually by one of the parents. In cases where both parents approve of Scientology processing or one parent so approves and the attitude of the remaining parent is sufficiently indifferent or neutral not to stir him or her to action, the Court will have no occasion to exercise any of its powers. To this extent existing law falls short of providing protection against potential harm to minor children occasioned by Scientology processing or the administration or application of intelligence or personality tests.

12.29. The Commission is, for the reasons set out above, of the view that legislation should be enacted to provide for the control of the activities referred to in paragraphs 12.23 to 12.26 supra. The activities referred to in paragraphs 12.23, 12.24 and 12.25 are adequately covered by the recommendations made in paragraphs 5.34, 5.46, 5.47, 5.48, 5.49, 5.50 and 5.51 of Chapter 5. Insofar as the administration and application of intelligence, personality and

aptitude tests to minor children are concerned the Commission recommends that legislation should be enacted which prohibits the administration and application of such tests by persons other than those specially trained and registered in terms of such legislation. There is no need to exclude from such activity any scientologist who is so trained and registered.

SECTION VII

CHAPTER 13

SCIENTOLOGY: IT'S CLAIMS TO BE A RELIGIOUS PHILOSOPHY, A RELIGION AND A CHURCH.

13.1. The Commission is not directed by any specific term of reference to consider whether Scientology can rightly claim to be a religion and a Church. Since, however, adherents of the movement have consistently advanced the claim that Scientology is a religious philosophy, a religion and a Church, the Commission considers it necessary to discuss this claim under its ninth term of reference.

13.2. Scientology has at various times claimed to be different things:

(a) Mr. Hubbard writes:

"What is Scientology?

Scientology is that branch of psychology which treats of (embraces) human ability."¹

However, he contradicts this by saying:

"... Scientology does not belong in the world of psychology ...

In fact, ... We find nowhere in the western world a word or a tradition which will embrace Scientology."²

(b) What it does embrace is "... An applied philosophy dealing with the study of knowledge, which, through the application of its technology, can bring about desirable changes in the conditions of life."³ This is further stated as follows: "Scientology may be defined as the science of knowing how to know. It embraces the entire field of knowledge ...

The science has many branches and these embrace what were designated in the past the 'humanities'. Education, criminology, sociology, psychology, and other such studies have their proper place in the framework of Scientology."^{4a} It will be noted that the author does not include religion in his list. Indeed, religion is classed under para-scientology "... which includes all greater or lesser uncertainties."^{4b}

(c) Yet the following is maintained: "SCIENTOLOGY is an applied religious philosophy of life and a body of knowledge concerning Man and his relationship to the Universe, to his fellow beings. It holds that Man is inherently

¹Hubbard L. Ron: Scientology. The Fundamentals of Thought. Foundry Press, Ltd., Bedford, England. (Copyright 1956), p. 9.

²Hubbard L. Ron: The Phoenix Lectures. The Garden City Press Limited, Letchworth, Hertfordshire, England. (Copyright 1968), pp. 2-3.

³Ziff, Judy: Editor: The Auditor, The Journal of Scientology No. 25 World Wide. The Sidney Press Ltd., Bedford, England. (Copyright 1967), p. 4.

⁴Gerry U. Keith: Scientology. Its Contribution to Knowledge. (Copyright 1955), a) p. 11; b) p. 12.

a spiritual and immortal being."¹ That Scientology is a religious philosophy is also implied by Mr. Hubbard when he distinguishes between religious philosophy and religious practice.* That he does not set great store by religious practice is evident in the following quotation:

"The euphoria of religion, the ecstasies of worship and debauchery, become as meaningless as sand when one seeks in them the answer to the riddle of all existence."^{2a} And again the following definition of Scientology is given:

"A religious philosophy dealing with the study of knowledge in its fullest sense which, through the application of its technology, can bring about desirable changes in any condition. Scientology is the road to spiritual freedom."³

- (d) Nevertheless there is also the Church of Scientology in South Africa (Pty.) Ltd., with a Creed and Book of Ceremonies, chaplains and services and, on occasion, even a clerical collar. The Chaplain at St. Hill states: "It is my opinion that by occupying the field of religion, we will gain a stable position from which to operate, and expand into the lower reality levels."⁴ That Scientology is indeed a religion is maintained by various witnesses (inter alia, Mr. Gaiman, the Scientology organization's spokesman world wide); there were, however, also several pro-scientology witnesses who did not consider it as such,**a, b and Mr. Hubbard himself at various times states emphatically: "It is not a psycho-therapy nor a religion. It is a body of knowledge which, when properly used, gives freedom and truth to the individual."^{2b}

13.3. In the face of so many different and often contradictory statements it would therefore seem necessary to examine the basic ideas underlying Scientology in order to arrive at a clear understanding of the subject. Dianetics deals with the Dynamics One to Four as formulated by Mr. Hubbard (Supra pars. 5.18 - 5.35, Chapter 5) whereas Scientology is concerned with

¹ Hubbard College of Scientology, East Grinstead, Sussex, England. Kangaroo Court. F.E. Bording, Copenhagen, Denmark. (1967), p. 2.

² Hubbard L. Ron: The Creation of Human Ability, Garden City Press Limited, Letchworth, Hertfordshire, Great Britain, a) p. 182; b) p. 251.

³ Briggs, Catherine; Chalmers, Colin; Chalmers, Margaret; Elton, Doreen; Goodyer, Gladys; Steel, Catherine; Penberthy, Dorothy: Scientology and the Bible. The Southern Publishing Co. Ltd., Brighton, England. (Copyright 1967), p. 54.

⁴ Gale, Vern; Chaplain and Hubbard, Mary Sue, The Guardian WW.: HCO Executive Letter of 11 January, 1967 (Issued St. Hill) Hubbard Communications Office, Cape Town, Republic of South Africa.

* Hubbard L. Ron: The Phoenix Lectures, p. 14.

** Record of Evidence: a) Vol. 21, p. 92 - Mrs. D.A. de Villiers.
b) Vol. 27, p. 26 - Mr. P. van Niekerk.

life in its different manifestations, with physical and spiritual survival, and the 'life force' or 'Supreme Being'.* Its ideas are culled from various sources - Mr. Hubbard himself gives a list which includes Buddha, Christ, Plato, Mohammed, Confucius, Descartes - but they are clothed in Mr. Hubbard's own special terminology, and not all of them have direct bearing on Scientology as it is practised. In accordance with Mr. Hubbard's stress on the practical application of theory, it is therefore proposed to discuss only such aspects of Scientology as have direct bearing on its practice.

The philosophy of Scientology:

13.4. (a) Mr. Hubbard's explanation of Man and his existence is contained in his Theta - MEST theory, Theta being the life force and MEST (Matter, Energy, Space and Time) the physical universe. According to this theory all forms of life in evolution, from the simplest to the most complex, come into being as the result of the conquest of MEST by Theta. As such Theta is an activating force, spirit, soul. "Thought, potentially independent of a material vessel or medium. Life force. Elan Vital."^{1a} This activating force is also called thought: "It is considered as a kind of 'energy' which is NOT PART of the physical universe. It controls energy, but it has no wave length. It uses matter, but it has no mass. It is found in space, but it has no position. It records time, but it is not subject to time. The Greek word (and letter), THETA, is used as a symbol for thought as an 'energy'."² Mr. Hubbard does not, however, indicate how thought as Theta differs from thought in the ordinary sense of the word. He states that Theta "... computes, reasons, learns and retains what it learns."^{1b} - which in common parlance is also the function of man's mind.

Man, says Mr. Hubbard, is a thetan (spirit or soul) who possesses a mind and a body. Like thought as energy explained above, it has "... no mass, no wave-length, no energy and no time or location in space except by consideration or postulate. The spirit then is not a thing. It is the creator of things.

The usual residence of the thetan is in the skull or near the body."³
On this point there seems to be confusion in Mr. Hubbard's mind, i.e. it

¹Hubbard L. Ron: Science of Survival. Lonsdale and Bartholomew (Leicester) Ltd., England. (1951), a) Book Two, p. 291; b) Book One, p. 4.

²Hubbard L. Ron: Scientology 8-80. Manufactured in the United States of America. (Phoenix, Arizona). (Copyright 1952), pp. 8-9.

³Hubbard L. Ron: Scientology. The Fundamentals of Thought: Op.cit., pp. 32-33.

*Gerry U. Keith: Scientology. Its Contribution to Knowledge, pp. 16-18.

has location; and he further writes: "Actually a thetan is in a very, very small amount of mass. From some experiments conducted about fifteen or twenty years ago - a thetan weighed about 1.5 ounces!"¹ and again "The THETAN is a glowing unit of energy source. He seems to himself to be anything from a quarter of an inch to two inches in diameter."²

The mind, according to Mr. Hubbard, is a communication and control system between the thetan and his environment which enables him to operate his body and through the body operate things in the physical universe as well as other bodies.* It has three divisions: the analytical, the reactive and the somatic. (Pars. 6.7 - 6.17 of Chapter 6, Supra). With regard to the physical body Mr. Hubbard writes: "When Scientology established bio-physics, it did so because of the various discoveries which had accumulated concerning mental energy in its reaction against physical energy, and the activities which took place in the body because of these inter-actions. Bio-physics only became feasible when it was discovered in Scientology that a fixed electrical field existed surrounding a body entirely independent of, but influencable by, the human mind. ...

The electrical field is paramount and monitors the actual physical structure of the body. Thus the body is not only influenced by the three minds, it is influenced as well by its own electrical field. ...

These three parts of man, the thetan, the mind, and the body, are each one different studies, but they influence each other markedly and continually. Of the three, the senior entity is the thetan, for without the thetan there would be no mind or animation in the body while without a body or a mind there is still animation and life in the thetan. The thetan is the person. You are you in a body."³ Mr. Hubbard does not explain what is the position of the thetan in the case of a change of personality due to physical causes or in that of complete senility, i.e. when the body is alive but the mind has ceased to function normally.

¹ Hubbard L. Ron: The Phoenix Lectures: Op.cit., p. 147.

² Hubbard L. Ron: Scientology 8-80: Op.cit., p. 54.

³ Hubbard L. Ron: Scientology. The Fundamentals of Thought: Op.cit., pp. 37-38.

* Hubbard L. Ron: Scientology. The Fundamentals of Thought.

- (b) Mr. Hubbard explains death as follows: Theta is that in man which leads to survival, enttheta (i.e. enturbulated theta as the result of engrams) that which leads to death. Death is theta's escape mechanism by which it withdraws from the body when the enturbation becomes too painful.* The following summary casts further light on this part of his thought: "Some facts, however, are completely known. The first of these is that the individual himself is a spirit controlling a body via a mind. The second of these is that the thetan is capable of making space, energy mass and time. The third of these that the thetan is separable from the body without the phenomenon of death, and can handle and control a body from well outside it. The fourth of these is that the thetan does not care to remember the life which he has just lived, after he has parted from the body and the mind. The fifth of these is that a person dying always exteriorizes. The sixth of these is that the person having exteriorized usually returns to a planet and procures, usually, another body of the same type of race as before."¹
- (c) The emphasis on exteriorization must be noted as influence of Eastern philosophy on Scientology theory and practice. In his writings Mr. Hubbard indicates that Buddhism and Taoism form the background of Scientology. So for example he writes: "And if we took the Tao just as written, and knowing what we know in Scientology, simply set out to practice the Tao, I don't know but what we wouldn't get a Theta Clear. (Theta Clear: An individual who, as a being, is certain of his identity apart from that of the body, and who habitually operates the body from outside, or exteriorized) ... In other words it teaches you that you had better get out of space and get away from objects if you're going to achieve any consciousness of beingness, or to know things as they are, and it tells you that if you could do this then you'd know the whole answer ... And this is exactly what we are doing in Scientology."² An again: "The same type of material as Scientology was attempted about 2,500 years ago by one Gautama Siddhartha and became the world's oldest civilized religion, known as Buddhism. Laws of Life, exteriorization and other materials of Buddhism are similar to Scientology. Scientology, however, is able to achieve results even in early stages that Buddhism could not. This does not make Scientology Buddhism but

¹ Hubbard L. Ron: Scientology. The Fundamentals of Thought: Op.cit., p. 38.

² Hubbard L. Ron: The Phoenix Lectures: Op.cit., pp. 15-16.

* Hubbard L. Ron: Science of Survival. Book One, p. 43; Book Two, pp. 31 and 32.

it does place it firmly in the area of religion."¹ Exteriorization is defined as follows: "... The state of the thetan, the individual himself, being outside his body. When this is done, the person achieves a certainty that he is himself and not his body."² In this state, according to Scientology theory, the spirit (or thetan) is in full control and "... can clean up and heal his own body and those of others at will."^{3a} That this desirable state, also described as total spiritual awareness, total responsibility, expanding power, is the ultimate goal of processing is suggested by the slender evidence as to the content of the highest grades of Scientology processing, the so-called OT-grades, and is confirmed by the evidence of Mr. Gaiman.* There are therefore two kinds of exteriorization: (i) When the spirit leaves and returns to the living body at will - the object of processing as described in the books e.g. Scientology 8-80, Scientology 8-8008 and The Creation of Human Ability; (ii) when it leaves the body for good, i.e. at the moment of death, and procures another body of the same type of race as before. This is Mr. Hubbard's version of the Eastern concept of reincarnation. Note, however, that it contains neither the idea of reincarnation as part of a progressive spiritual process, nor anything like the Christian concept of heaven and hell, blessedness and damnation. The thetan's occupation of one body after another is seen as a repetitive process: "The manifestation that our hereafter is our next life entirely alters the general concept of spiritual destiny."⁴ And again "He comes in a state of personal unknowingness, desiring to have an identity which he considers that he has not without a body."^{3b}

- (d) Before reaching the higher stages of awareness (spiritual and mental) there is, however, theta's struggle with MEST on the mundane plane: "... the individual who cannot successfully handle matter, energy, space and time is at a disadvantage and his survival potential is limited. If John cannot open doors without banging himself, and if he cannot make his car start nor handle any object without some difficulty, then his life will be continually filled with trouble. If he cannot handle energy, he will not be able to create enough when he needs it or he may have more than he needs. This can

¹ Staff HCO WW : HCO Information Letter of November 24, 1963. Essential Information every Scientologist should know. Hubbard Communications Office, East Grinstead, Sussex, England, p. 2.

² Hubbard L. Ron: The Phoenix Lectures: Op.cit., pp. 21-22.

³ Hubbard L. Ron: Scientology 8-80: Op.cit., a) p. 55; b) p. 54.

⁴ Hubbard L. Ron: Scientology. The Fundamentals of Thought: Op.cit., p. 39.

* Record of Evidence, Vol. 51(b), pp. 106-114 - Mr. D.B. Gaiman.

refer to his use of the body, or it can refer to the building of hydro-electric dams to provide electrical energy. If John cannot handle space, then he will continually be misjudging distances; this can be a definite threat to survival if John is driving a modern car or piloting an aircraft. If John cannot handle time, then he will continually find himself with too much time or not enough time. He won't have any time, or he'll have so much that he won't know what to do with it. On a very simple level, a man who is always much too early for appointments or who is always very late does little to enhance his survival potential with his fellow man ..."¹

Man's struggle with MEST underlies Mr. Hubbard's so-called Tone Scale, a gradient scale of theta-entheta combinations. Those in which theta predominates tend toward happiness and survival; those in which entheta predominates tend towards death - the latter taken to mean not only physical death. "Death is actually a gradient scale. Small mishaps and accidents can tend toward greater and greater accumulation of mishaps and accidents, until death of an ambition, death of an individual, death of a cause, or death of a group is attained."² The Tone Scale is an ingenious device for the analysis of human character, the idea being that every grade manifests its own typical qualities, subject to modifying factors such as environment, cultural background and education and Mr. Hubbard's object was to use it in dianetic processing in order to raise the individual's tone level and, by ridding him of entheta elements (such as engrams), to make him more reasonable, happier and better able to survive. In practice it was, however, found that there was too much subjective assessment in the Tone Scale to make it a stable, reliable form of analysis. It is still useful for understanding people's reactions and behaviour, but it no longer is prominent in processing.

- (e) (i) Certain fundamental ideas contained in the Axioms of Scientology play an important part in processing. Mr. Hubbard explains the Axioms.* Such ideas are: the thetan (static) is able to perceive,

¹Horner J.F.: Fundamentals of Scientology. Condor Printers, Johannesburg, Republic of South Africa. (Copyright 1956), pp. 82-83.

²Hubbard L. Ron: Science of Survival: Op.cit., Book Two, p. 87.

* Hubbard L. Ron: The Phoenix Lectures.

to form opinions (considerations), and to make statements (to postulate); these constitute his personal reality.

"What's true for me, is true for me", some witnesses put it.

In exteriorization processing, for example, the preclear's statement that he is outside his body is accepted as sufficient proof that he has indeed exteriorized.* Then there is other-determined reality, i.e. reality forced on the person from the outside and, as far as he is concerned, not true reality; this is one of the thoughts underlying Mr. Hubbard's views on education - only what one has proved for oneself has any value, nothing should be accepted on the authority of someone else. Mr. Hubbard does not consider the fact that it is physically impossible to test every item of knowledge and that there are some things that must be learnt from others. His scathing comments on a college education** are acceptable as criticism on the parrot-like repetition of data, but not as wholesale condemnation. Active participation instead of passive learning is a principle which forms part of every teacher's training and is no new principle of Mr. Hubbard. Between personal reality and other-determined reality lies what is generally considered reality, namely that which two or more persons agree is real. There are also three universes - one's own universe, the other person's universe and the physical universe.

- (ii) The A.R.C. triangle (Affinity - Reality - Communication) is based on these thoughts. Mr. Hubbard stresses the importance of communication in human relationships, in the personal sphere as well as in the business world, and analyses its component parts: Affinity is the willingness to communicate, Reality is something upon which to agree, and Communication includes various elements such as the ability to communicate e.g. by means of a common language, intention to communicate and a reversal of the process so that two-way communication can take place. A.R.C. is fundamental to all processing, indeed, without A.R.C. no processing is possible - hence the injunctions to auditors to guard against A.R.C. breaks. The interpretation of A.R.C. as a mystery comparable to the Holy Trinity of the Christian

* Hubbard L. Ron: The Creation of Human Ability.

** Hubbard L. Ron: Science of Survival.

faith is as follows: "When I began to use, HANDBOOK FOR PRECLEARS, as a processing manual on myself and read the opening paragraph of the 2nd act, I found myself in something that was familiar, the following excerpt is from page 21:

'The anatomy of the static of life demonstrates it to have three interdependant characteristics. Each one of these is as important as the other two. They are, Reality, Affinity, and Communication'. I can lift this statement and apply it verbatim to the dogma of the Trinity, the Handbook continues; 'Each one of these is as important as the other two'. This statement is a trinitarian formulation pure & simple, whether it is used in theology, Scientology or on a can of that household favorite, 3 in 1 oil.

This Trinity motiff is even more pronounced in the opening paragraph of chapter 6, 'There is in Dianetics a triangle of great importance. Theta, the energy of life & thought has as primary manifestations, affinity, reality, and communication'.¹ This is totally unwarranted. Indeed it in no way tallies with Mr. Hubbard's own explanation of A.R.C.*

- (iii) Various so-called cycles of action formulated by Mr. Hubbard are also used in processing, e.g. Create - Persist - Destroy, which operates in the physical world as well. Be is what one is, one's name and profession, - Do is the action which results from being - Have denotes owning, commanding. Being is more important than doing, while doing is more important than having. Another example is - Start - Change - Stop which implies self-determined action. Such cycles are used in processing when a preclear is told to do something - to keep on doing it, or to change it at will - to stop doing it. Drills of this type are given to teach a preclear to direct his attention, to concentrate on something, to observe accurately, to orientate himself with regard to the people and objects surrounding him, to control his movements and consequently to gain self-confidence. Stress is laid on present time, i.e. on the here and now of what is happening; on self-determinism, i.e. taking one's own

¹Kelly, James V.: Brother Finbarr, Abbey of Mepkin. Affidavit dated 4th day of May 1970. City of Monks Corner, South Carolina, United States of America, pp. 4-5.

*Hubbard L. Ron: Scientology. The Fundamentals of Thought, pp. 24-25.

Gerry U. Keith: Scientology. Its contributions to knowledge, p. 19 ff.

Horner J.F.: Fundamentals of Scientology, p. 13. ff.

decisions, being oneself and not a copy (or valence) of someone else; and on the necessity of being cause (active, positive) rather than effect (passive, negative). It is also important to have a stable datum. This is not part of data in the ordinary sense of facts or information accepted on the authority of others, but an orientation point to resolve confusion and to create order out of chaos.*a

(iv) In the Axioms of Scientology Mr. Hubbard also states that anything which is not directly observed tends to persist, but that anything unwanted will vanish if thoroughly viewed. This is the principle on which dianetic engram processing is based, when engrams are no longer hidden in the unconscious sub-mind but are recalled to consciousness, they lose their effect. The same principle applies in Scientology processing in order to view problems objectively. The six grades are forms of "release" - the sequence is as follows:
Zero: Communication Release, then: i. Problems, ii. Relief Release, iii. Freedom Release, iv. Ability Release, v. Power Release, v(a) Power Plus Release, vi. Whole Track Release or Clear. It will be noted that the principles Mr. Hubbard puts into practice in processing are akin to the positive thinking of other modern schools of thought. Part and parcel of this is his statement that survival is the dynamic principle of existence.

(v) Mr. Hubbard repeatedly represents life as a game with players, rules, barriers, penalties and rewards. The goal is survival and the opponent the material universe; the equipment used by the players consists of affinity, reality, communication and they use it to solve problems.*b
To the able persons, problems are a challenge and there is pleasure in solving them. The able person is a solver of problems. The unable person is being a problem. Winning (surviving) therefore depends on ability. Hence Scientology's slogan: "To make the able more able."

(f) To sum up: The above is not an exhaustive study of Mr. Hubbard's often abstruse philosophy of Scientology which may be construed as religious in so far as it deals with man as a spiritual being but an attempt to indicate its main trend and the bearing it has on Scientology practice. The Commission was impressed by the fact that few practising scientologists - even those who have attained

*Horner J.F. : Fundamentals of Scientology, a) p. 44; b) p. 103.

the higher grades - have any profound knowledge of Scientology as a body of thought. The stress is on its technology, i.e. on the way it works rather than on the foundations on which it rests. This being so, the larger issues are often lost sight of and the field is narrowed down to individual achievement and the expansion and survival of Scientology at all costs.

Scientology as a religious philosophy and its claim to be a religion.

- 13.5. (a) Mr. Hubbard writes as follows: "The word religion itself can embrace sacred lore, wisdom, knowingness of gods and souls and spirits, and could be called, with a very broad use of the word, a philosophy."^{1a} And again "Scientology carries forward a tradition of wisdom which concerns itself about the soul and the solution of mysteries of life."^{1b} "Scientology is a religion in the very oldest and fullest sense. Anybody who would dare try to make religion into solely a religious practice and not a religious wisdom would be neglecting the very background of Christianity."^{1c} "... Christianity in its basic wisdoms is ... traceable back to the Veda."^{1d} The quotations Mr. Hubbard makes from the Veda, Buddha and other Eastern sources indicate what type of wisdom he has in mind, e.g. "'All that we are is the result of what we have thought.'... 'By oneself evil is done. ... By oneself evil is left undone. By oneself one is purified'."^{1e} "'You yourself must make an effort. ...'

'Strenuousness is the path of immortality, sloth the path of death. Those who are strenuous do not die; those who are slothful are as if dead already'."^{1f}

- (b) Two things are therefore apparent: (i) That Mr. Hubbard uses the words religious and religion to denote the non-physical aspects of life, i.e. in a very wide sense, and (ii) that the soul and the solution of mysteries of life, seen in the light of the foregoing discussion of Scientology as philosophy, is in fact the thetan (spirit plus mind) in its struggle to dominate and survive in the life of this world.
- (c) It is not clear what relationship Mr. Hubbard envisages between theta (life force) and the thetan, and whether the Supreme Being recognised by Scientology is theta itself. It would, however, appear that the thetan retains its identity: "... our hereafter is our next life ..." ^{2a} Mr. Hubbard explains the Eighth Dynamic as: "... the urge toward existence as infinity. This is also identified as the Supreme Being ..." ^{2b} He does not explain whether the urge

¹Hubbard L. Ron: The Phoenix Lectures: Op.cit., a) p. 13; b) p. 34; c) p. 35; d) p. 31; e) p. 19; f) p. 20.

²Hubbard L. Ron: Scientology. The Fundamentals of Thought: Op.cit., a) p. 39; b) p. 22.

toward infinity includes man's body and mind as well as the already immortal thetan, nor is it clear what "it" is the Supreme Being. Scientology writers give the following interpretations: "The Eighth Dynamic includes the impulse to survive as what can be termed the supreme being."^{1a} (Note the absence of capital letters) "... it is neither the intention nor the goal of Scientology to change the beliefs or opinions of anyone concerning their understanding about God, about politics, about economics, or about anything else which the individual desires and chooses to believe."^{1b} "The Eighth Dynamic is the Supreme Being. This is the effort to survive as the ultimate Creator of All."^{2a} - whatever that may mean. The same writer speaks of the Supreme Being as a "postulated reality".^{2b} This tallies with what Mr. Hubbard himself says: "... we can say there was a creator and he created everything and that's fine. And if this were the case, why, that's fine, too, because it wouldn't unmock. In other words, things would not disappear if there were a creator who made everything. ... if you had made it and continued to accept your responsibility for it, it wouldn't be here, so there must have been a creator. ... So whether the creator created everything or not, it's a certainty that you, in order to continue with a physical universe, have to, to some degree, lay the blame on some other identity."^{3a} "So we get this basic thing of other men's responsibility, or 'God is responsible', as the fundamental of persistence and survival. We have to have other-determinism at work or we get no persistence whatsoever."^{3b} And: "The physical universe as we look at it right around us here is an Is-ness for one reason only. We all agree that somebody else created it, whether that is God or Mugjub or Bill."^{3c} Religion as a matter of faith does not enter into consideration at all. In the book Scientology 8-8008 Mr. Hubbard writes about faith on the human plane only. 'There is no more over-rated quality in existence than faith ...

In order to understand faith, one must be able to differentiate between faith-in and faith. ... Faith-in is an inflow of agreement and the placing

¹Horner J.F. : Fundamentals of Scientology: Op.cit., a) p. 83; b) p. 84.

²Gerry U. Keith: Scientology. Its Contribution to Knowledge. Op.cit., a) p. 17; b) p. 24.

³Hubbard L. Ron: The Phoenix Lectures: Op.cit., a) p. 110; b) p. 119; c) p. 94.

of one's beingness and doingness under the control of another, and is, in other words, the sacrifice of one's universe. ...

Faith-in is an inflow and brings about the acceptance of reality other than one's own. Faith itself would be without flow where one was in a full state of beingness and with this condition, one could occasion faith itself to occur within his own universe, or could occasion people to have faith in him."¹

- (d) Worship and man in a personal relationship to God have no place in Scientology either. It is said to be a religion without a dogma^{*} and it is wide enough to include people of every creed or no-creed.^{**}
- "Scientology has no dogmas or creeds. Its principles are based upon self-evident truths. Acceptance of these truths is left entirely to the free choice of the individual."² Some of the evidence presented to the Commission contradicts this, e.g. that of Mrs. M. McAll: "I found my husband's attitude towards other religions blasphemous. My child was attending a Church of England School and he would make remarks like, 'Who is this bloke Christ anyway!'"^{3a} The accent throughout is on spiritual (mental?) power and awareness in the human being, and it is significant that one witness, Mr. Carter in reply to the question: "Are you your own God?" said "Yes"^{3b} and that another, Mr. Blumenthal, stressed the view of a school of thought in Hindu religion that "does not think that in order to be religious it is essential to believe in a personal God who is external to the human being. They believe that by identifying the soul itself with God, man reaches the highest form of spirituality, ethics and morality."^{3c}

- (e) An official information letter states:

"SCIENTOLOGY AND OTHER RELIGIONS"

Recently I was asked some rather involved questions which when simply boiled down were this question: Does Scientology entail you having to give up another religion?

¹Hubbard L. Ron: Scientology 8-8008: Grant Production Co. Ltd., London. (1965), p. 65.

²Hubbard Association of Scientologists International: What is Scientology? A.M. and I Abrahams (Pty.) Ltd., Johannesburg, Republic of South Africa. (Copyright 1965), p. 1.

³Record of Evidence: a) Vol. 30(a), p. 36 - Mrs. M.R. McAll.
b) Vol. 16(a), p. 26 - Mr. J.B. Carter.
c) Vol. 41, p. 34 - Mr. J. Blumenthal.

^{*}Record of Evidence, Vol. 51(b), p. 94 - Mr. D.B. Gaiman.

^{**}Gerry U. Keith: Scientology. Its contribution to Knowledge, p. 2.

The Concise Oxford Dictionary of Current English defines Religion as: 'Human recognition of superhuman controlling power and esp. of a personal God entitled to obedience, effect of such recognition on conduct and mental attitude.'

In Scientology, the personal God mentioned above is defined as a Thetan or Theta and since Scientology is concerned almost wholly with the subject of the Thetan and Theta, Scientology can be and is classified as a religion.

A religious body is generally regarded as a Church. Hence, this is why our Organization in Scientology is often referred to as the Church of Scientology.

Scientology does not encroach on any other religion and studies the basis of all religion, the human spirit.

Therefore, in reply to the question: Does Scientology entail you having to give up another religion?, the answer is simply: NO. Scientology is non-denominational, and membership ipso facto does not entail giving up another religion.

The precedence in this is Buddhism which was the first to accept members of any denomination, race or other religion."¹

(f) With regard to the above the following must be pointed out:

- (i) That although Scientology professes to recognise a Supreme Being, it never mentions it as either a controlling power or a personal God entitled to obedience and worship.
- (ii) That the Thetan is expressly stated to be the personality the "I" of the individual, which implies that in Scientology there can be no talk of a personal God but only of a person as God.

The claim of Scientology to be a Church.

13.6. The claim of Scientology to be a Church can be submitted to two tests:

- (a) Is it a Church in the sense accepted in the Republic of South Africa i.e. a Christian Institution? or
- (b) Is it a Church in the wider sense of a religious fellowship engaged in the common worship of a deity?

¹ Hancocks Robin, Deputy HCO Executive Secretary W.W. for L. Ron Hubbard: Scientology and other Religions. H.C.O. Information Letter of April 11, 1963. Hubbard Communications Office, East Grinstead, Sussex, England.

13.7. The term Church is specifically a Christian concept, since the word church is derived from the Greek word kuriakos which means: Of the Lord or that which belongs to the Lord. In the Greek New Testament and likewise in Latin, the word ekklesia is used to denote a convocation or an assembly of the people (Acts 19 : 32, 40). In the Greek translation of the Old Testament (The Septuagint) it is used for the assembly of the people of Israel especially for religious purposes, and in the New Testament it denotes the Christian church - the elect who in Christ are freed from sin. Church, therefore, is the assembly of believers, the body of Christ. It follows that Church is a specifically Christian concept. It is inseparable from the faith in Christ. Thus Christian Church denotes an assembly of believers in Christ. Its chief attributes are its spiritual unity, its holiness and its universality. It exists where:

- (a) The word of God is preached in sound doctrine.
- (b) The Holy Sacraments are administered as instituted by Christ.
- (c) Church discipline is employed for the correction of sin.

Its first and highest charge is to serve and praise the Head of which the Church is the body; furthermore to strengthen the believers in their faith and to develop their spiritual life by all the means of grace at the disposal of the Church.

13.8. If the requirements of the specific Christian concept of a Church as outlined above are applied to the Church of Scientology, one notes inter alia that:

- (a) The attribute of holiness is not evident in the Church of Scientology, though in a sense it may lay claim to unity.
- (b) The Church of Scientology does not comply with the requirements for the true Church, e.g. the preaching of the Word of God in sound doctrine, the Holy Sacraments, Church discipline and the charge of the true Church. It nowhere recognises the Bible as the Word of God or Christ as the Redeemer.
- (c) The Church of Scientology does hold services on Sundays.

They are described as follows: "In a Scientology Church Service we do not use prayers, attitudes of piety, or threats of damnation. We use the facts, the truths, the understandings that have been discovered in the science of Scientology. We do not read from the Bible (or the Koran or the Torah or the Vedic Hymns, for that matter) and say to the people assembled there - 'Now this is something you have got to believe'."¹ It is also mentioned

¹Hubbard L. Ron: Ceremonies of the Founding Church of Scientology. The Garden City Press Limited, Letchworth, Hertfordshire, England. (Copyright 1967), p. 7.

that it would not be wrong to quote from the Bible or "any other book"^{1a} to illustrate man's constant search for truth, "but there is certainly no necessity to quote from any other source in a Scientology Church Service."^{1a}

These services consist of the following: "The Minister confronts the people and says hello to them.

A sermon - This is ALWAYS on some phase of Scientology and on how it can be of use to those present. ... ONE stable datum should be given, amplified, repeated and shown how it applies to living."^{1a} Examples of such stable data for the sermons are among others: "What a person is - mind, body, spirit ... The Eight Dynamics ... Gradient Scales."^{1b} An example is given of such a sermon on "What a person is." In its outline there is not a single allusion to God or the Bible.

Scientology also has a creed, but it is not stated whether it forms part of the service. This Creed contains nothing of Christian religion.* It reads as follows:

"THE CREED OF THE CHURCH OF SCIENTOLOGY

We of the Church believe:

That all men of whatever race, colour or creed were created with equal rights.

That all men have inalienable rights to their own religious practices and their performance.

That all men have inalienable rights to their own lives.

That all men have inalienable rights to their sanity.

That all men have inalienable rights to their own defence.

That all men have inalienable rights to conceive, choose, assist and support their own organizations, churches and governments.

That all men have inalienable rights to think freely, to talk freely, to write freely their own opinions and to counter or utter or write upon the opinions of others.

That all men have inalienable rights to the creation of their own kind.

That the souls of men have the rights of men.

That the study of the mind and the healing of mentally caused ills should not be alienated from religion or condoned in non-religious fields.

¹Hubbard L. Ron: Ceremonies of the Founding Church of Scientology: Op.cit., a) p. 7; b) p. 8.

*Hubbard L. Ron: Ceremonies of the Founding Church of Scientology.

And that no agency less than God has the power to suspend or set
aside these rights, overtly or covertly.

And we of the Church believe:

That man is basically good

That he is seeking to survive

That his survival depends upon himself and upon his fellows
and his attainment of brotherhood with the Universe.

And we of the Church believe that the laws of God forbid Man:

To destroy his own kind

To destroy the sanity of another

To destroy or enslave another's soul

To destroy or reduce the survival of one's companions
or one's group.

And we of the Church believe

That the spirit can be saved and

That the spirit alone may save or heal the body."^{1a}

There are also forms for marriage, christening and funeral ceremonies.

With regard to the object of christening Scientology states: it is "to help
get the thetan oriented. He has recently taken over his new body. He is
aware that it is his and that he is operating it. However he has never been
told the identity of his body. He knows there are quite a few adult bodies
around, but he has not been told that there are specific ones who will care
for his body until it has developed to where he can manoeuvre it thoroughly."^{1b}

The person officiating at the christening acts as follows: He greets the
parents and the child, presents the parents to the congregation, presents the
thetan to his body. Then the thetan in turn is presented to the parents of his
body and to the bodies of his godparents. Finally the thetan (child) is
acknowledged and thanked for his participation.

It is obvious that this christening has nothing in common with the
christening service of the Christian Church. This is also true of the "Church"
service of Scientology as a whole as well as its marriage and funeral ceremonies.
In the Church of Scientology there is moreover neither official preaching from
Scripture nor administering of sacraments. Its christening is merely a name
giving - an introduction of the thetan to its physical body.

¹ Hubbard L. Ron: Ceremonies of the Founding Church of Scientology: Op.cit., a) pp. 73-75;
b) p. 45.

- (d) Without Christ there can be no Church. Scientology completely disregards Christ as the Redeemer and proclaims: "Scientology is here to rescue you."¹
- (e) The concept of man held by Scientology conflicts with the Bible. It is stated that: "We of the Church believe: That man is basically good. That he is seeking to survive. That his survival depends upon himself and upon his fellows, and his attainment of brotherhood with the Universe."²
- By this doctrine, that man is basically good, Scientology therefore rejects the doctrine of original sin taught by Scripture.*
- (f)(i) In Scientology there is no transcendental, infinitely compassionate Redeemer.
- (ii) Scientology aims at freeing man from ignorance by means of wisdom and knowledge, but nowhere mentions the liberation from sin through the redemption of Jesus Christ. It is familiar with psychological freedom, but knows no spiritual liberation. Rather does it accept the Buddhistic attainment of freedom through self-exertion and human means.** Mr. Hubbard even says: "Freedom from Ignorance is at hand. Perhaps that was the Kingdom of Heaven."³ "... Scientology - the most vital and widespread self-betterment movement on earth today."⁴
- (iii) According to Mrs. Mary Sue Hubbard's definition Scientology is a study of man as spirit, in his relation to life and the physical universe. There is no mention of the study of the Word of God to instruct man in his relationship to God and Jesus Christ as his Redeemer.
- (iv) The Bible does say: "The truth will make you free," but clearly states that Jesus Christ is the liberating truth.
- (v) The highest freedom is not the result of man's "Ability" but is the fruit of the redemption from sin. When Mr. Hubbard repeatedly states Scientology is here to rescue you, he usurps the function of Christ.

¹Hubbard L. Ron: Ceremonies of the Founding Church of Scientology: Op.cit., Cover page.

²The Department of Publications World Wide, Church of Scientology of California. The Character of Scientology. Lonsdale and Bartholomew (Leicester) Ltd., England. (Copyright 1968), p. 24.

³Hubbard L. Ron: Scientology. The Fundamentals of Thought: Op.cit., p. 6.

⁴Regenass, Len: Editor: Scientology Field Staff Member Magazine. Volume One, Number One. Loxley Bros. Ltd., London, England. (Copyright 1968), p. 4.

*The Holy Bible: Psalm 51, verse 7; Romans 5 verses 12 and 14.

**The Department of Publications World Wide, Church of Scientology of California. The Character of Scientology, pp. 7, 8.

(vi) Scientology claims to be the religion which frees man (or rather the Thetan) through wisdom. Freedom is therefore attained through knowledge of truth. This truth is, however, nothing but an axiom of Scientology. "Truth is actually a relative quantity; it could be said to be the most reasonable existing data about any body of facts."¹

13.9. (a) Ministerial duties in Scientology are performed by a Chaplain, whose prescribed qualifications are as follows:

"A minister of the Founding Church must meet the following requirements:

- (1) Must have a validated certificate in Scientology.
- (2) Must know the Church Creed verbatim.
- (3) Must be capable of giving the various ceremonies.
- (4) Must be able to pass an examination on the great religions.
- (5) Must have a knowledge of St. John.
- (6) Must be of good moral character.
- (7) Must be able to conduct a Sunday service for the church.
- (8) Must have a moral and ethical code by which he can live and abide."²

(b) The Duties of the Chaplain are the following:

"Every org has a Chaplain.

The Chaplain's Office is located in the Technical Division, Division 4, and in the Department of Technical Services.

The purpose of the Chaplain is

'To help Ron minister to others, to succor those who have been wronged and to comfort those whose burdens have been too great!'

It should be made well known to pcs and students that when they cannot elsewhere be heard, they always have recourse to the Chaplain.

The Chaplain, while without actual authority to order remedies, may call cases of obvious mishandling to the attention of the appropriate department or section.

His is also the complaints department.

¹ Hubbard L. Ron: Science of Survival: Op.cit., Book One, p. 133.

² Hubbard L. Ron: Ministerial Qualifications. HCO Policy Letter, August 15, 1957. (Re-issued on 22 September 1967). Hubbard Communications Office, East Grinstead, Sussex, England.

The Chaplain holds services where required, regularly on Sunday, or marriages, christenings or funerals.

The Chaplain takes over Ron's hat in all these things.

As all orders, rules, regulations, policies and routes for this activity are designed to further its basic purpose, no order, rule, regulation, policy or route may be made or used to interfere with the purposes of this office.

The Chaplain is an Officer and heads a Section called The Chaplain Section."¹

- (c) The role of the Chaplain is further made clear by the following quotation:

"... I have not yet had an S.P. on my line, and consider that any individual who goes to the Chaplain is trying to get back on lines, so that he or she can go 'Clear'. With this last always in mind, I sometimes find it necessary and desirable to sell the State of Clear to the Being who is looking at a non-survival mental image picture and to get him instead to picture himself as a totally free being."²

- (d) Pastoral counselling is also advertised in Scientology but, as has already been pointed out,^{*} this amounts to no more than dianetic processing.
- (e) It follows from the foregoing that the function of the Chaplain in Scientology is in no way comparable to that of a Minister of Religion who gives spiritual guidance, and that Scientology taken as a whole does not comply with the requirements of a Christian Church.

13.10. In order to decide whether Scientology qualifies as a religious fellowship in the wider sense, it must be considered whether it possesses the attributes essential to all religions. These are:

- (a) The doctrine of some form of revelation and holy scriptures as the source of knowledge of a divine being.
- (b) The concept of a divine being for whom reverence is felt.
- (c) A doctrine of sin and a consciousness of sin.
- (d) A doctrine of redemption and the need of redemption.
- (e) Some form of prayer or sacrifice to entreat the favour of the Divine Being and to render homage to him.

¹Hubbard L. Ron: Chaplain. HCO Policy Letter of 2 August AD.15. Issue II. Hubbard Communications Office, East Grinstead, Sussex, England (1965).

²Gale Vern, Chaplain and Mary Sue Hubbard, The Guardian WW.HCO Executive Letter of 11 January, 1967. Op.cit.

^{*}Supra Chapter 5, p. 5.34.

(f) Some form of eschatology or expectation of things to come.

13.11. Judged by these fundamental attributes, the following emerge with regard to Scientology:

(a) As a religion Scientology as a whole denies the revelation of God.

Mr. Hubbard says that all that we know of the science of religion derives from philosophy. The facts, the truths, the understandings that have been discovered in the science of Scientology are substituted for holy scriptures.

(b) In Scientology one finds a religion without God and without reverence for a higher power. Yet holy reverence in the I - Thou relationship which results in services, sacrifice and worship is the very essence of all religion. Neither is there an Almighty Lord whose favour is entreated. There is no sign of such dependence, since Scientology makes everything possible on the earthly level.

(c) It is claimed that Scientology has the answer to questions such as:

Who am I? Where do I come from? What is death? Is there a hereafter?

A person who studies Scientology soon knows:

"That one does not have to die to find out what he is or where he is going after death, for one can experience it all for himself with no persuasion or hypnotism or 'faith'." ^{1a} "For the first time in all the ages there is something that within one lifetime delivers the answers to the eternal questions and delivers immortality as well." ^{1b}

13.12. The Commission is, in the light of the foregoing, driven to the conclusion that Scientology lacks the essential characteristics basic to all religions even though it deals with man as a spiritual being.

13.13. The roots of Scientology are in Eastern thought. On the following points it differs radically from Christian religion:

(a) It professes to recognise a Supreme Being but does not worship him.

(b) The only faith it mentions is that which operates on the human plane.

(c) It lacks the concepts of sin and redemption. According to Scientology man is basically good and all his aberrations are due to what has been done to him.

¹ Editorial Staff, The Auditor, The World Wide Journal of Scientology: Successes of Scientology. Laburnum Printing Co. Ltd., Surbiton, Surrey, England, a) p. 1; b) p. 2.

- (d) It recognises no absolute standards of good and bad.*
- (e) Its creed is a declaration of human rights and not a profession of faith.
- (f) In its stress on self-determinism it is very similar to modern existentialist philosophy which teaches that man by making his own choices shapes his own destiny.
- (g) As far as can be judged from the available evidence about the higher grades of Scientology processing, the increase of spiritual awareness aims solely at greater powers on a non-transcendental plane, i.e. it does not take the individual beyond himself.
- (h) The secrecy maintained with regard to its more spiritual processing and the payment demanded for such instruction is not in keeping with religion as a gospel. Membership of the Church of Scientology in South Africa (Pty.) Ltd., depends on the payment of subscriptions.

Mr. Hubbard states:

"If your Membership has expired, renew it today."¹

The basic requirement of church membership is faith and not membership subscriptions. An organization which insists on periodic subscriptions and which levies substantial charges for all services, treatment and techniques, violates the most liberal connotation of the concept of a Church. Admittedly religious institutions cannot manage without funds, but they themselves should not be moneymaking enterprises. In this regard attention is directed to the emphasis placed on business activity in the Memorandum of Association of the Church of Scientology in South Africa (Pty.) Ltd.**

- (i) Scientology seeks recognition as a church as a matter of policy and not in order to form a mere religious fellowship. This is proved by the following statement:

"It is of interest to all organizations that all Scientology incorporations are religious in nature.

... all Hasi Inc. offices ... are religious corporations.

¹Hubbard L. Ron: Ceremonies of the Founding Church of Scientology: Op.cit., p. 77.

*Hubbard L. Ron: Science of Survival, p. 133.

**Supra pars. 4.26-4.28 of Chapter 4.

In the Hasi Inc. incorporation papers the corporation
is clearly designated as a 'religious fellowship'.

...

All religions seek truth.

Religions in the 1960's use modern aids. ...

...

Scientology 1970 is being planned on a religious
organization basis throughout the world."¹

13.14. The Commission accepts the evidence that there are religious people who are members of the Scientology organization, but wishes to point out that though Scientology may have given such persons an increased awareness of the spiritual side of man, the only faith it teaches is that in man himself. The God they worship and the religious faith that sustains them they have learnt to know outside of Scientology.

13.15. To sum up:

The Commission's conclusion is that Scientology can at most be accepted as a philosophy. It is not a Church in the Christian sense and it lacks the attributes common to all religions by which it could qualify as a religion.

13.16. The Commission records its opinion that in terms of norms obtaining in the Republic of South Africa, Scientology cannot be regarded as a religion or a Church. The fact that its registration as a Church is acceptable before the law as sufficient proof of its being a religion in the United States of America has no bearing on its status as a Church or a religion in the Republic of South Africa. The Commission recommends that the State giving due regard to the principle of freedom of religion, considers the desirability of defining the minimum standards required to be complied with before any organization can be registered as a Church pursuant to the Companies Act or other relevant legislation.

¹Hubbard L. Ron: Religion. HCO Policy Letter of October 29, 1962. Hubbard Communications Office, East Grinstead, Sussex, England.

CHAPTER 14

SCIENTOLOGY AND ITS ATTACKS ON PSYCHIATRY.

14.1. Scientology has attacked neuro-surgery, psychiatry and psychiatrists unmercifully over an extended period of time. The originator of these attacks is Mr. Hubbard himself as some of his books such as Dianetics: The Modern Science of Mental Health, Dianetics: The Evolution of a Science and Science of Survival clearly show. These original attacks were often destructive and harsh and have been well-sustained up to the present time. They have been regular and, in the words of Dr. M.B. Feldman, a former chairman of the National Group of Psychiatrists of the Medical Association of South Africa who testified before the Commission, couched in a manner "... wicked in its purpose and in its intent and to bear no relationship whatsoever ... to the truth of psychiatric practice."¹ These attacks as a rule emanate from Mr. Hubbard himself but also come from other adherents of Scientology. Counsel who appeared on behalf of the Church of Scientology in South Africa (Pty.) Ltd., stated in the course of cross-examination of Dr. Kruger that his clients condemn psychiatry outright.*

14.2. The attacks are often claimed to be counter attacks in response to attacks of psychiatry on Scientology. However, whatever the position may be in other countries, it cannot in fairness be said that organized psychiatry or even individual psychiatrists took the initiative against Scientology in the Republic of South Africa. The reverse seems to be nearer the truth as attacks on the psychiatric profession in general have been freely and spontaneously published in the Republic of South Africa in Mr. Hubbard's various text books, in the regular publications of Scientology such as The Auditor, its monthly journal, Total Freedom, a three monthly South African publication, and Freedom, a three monthly publication mainly distributed in the United Kingdom and the United States of America and in various pamphlets distributed from time to time. An issue of Total Freedom published during March, 1970, claims that its readership in South Africa alone is well over 100,000.**

14.3. It is necessary to refer at some length to instances and examples of this form of attack which, for reasons which will appear later, the Commission views with concern.

14.4. The following are a few quotations from Mr. Hubbard's books:

- (a) "According to a modern writer, the single advance of psycho-therapy was clean quarters for the madman. In terms of brutality in

¹Record of Evidence, Vol. 24, p. 59 - Dr. M.B. Feldman.

*Record of Evidence, Vol. 37, p. 63 - Dr. C.F. Kruger.

**Total Freedom AF No. 5., last page.

treatment of the insane, the methods of the shaman or Bedlam have been far exceeded by the 'civilized' techniques of destroying nerve tissues with the violence of shock and surgery, treatments which were not warranted by the results obtained and which would not have been tolerated in the meanest primitive society, since they reduce the victim to mere zombyism, destroying most of his personality and ambition and leaving him nothing more than a manageable animal. Far from an indictment of the practices of the 'neuro-surgeon' and the ice-pick which he thrusts and twists into insane minds, they are brought forth only to demonstrate the depths of desperation man can reach when confronted with the seemingly unsolvable problem of deranged minds."¹

- (b) "Electric shock and other psychiatric efforts are equivocal. Pre-frontal lobotomy is such certain and complete mind-murder that one cannot be certain thereafter of anything in the patient except zombiism."²
- (c) "The use of electrical shocks upon a body for any purpose is therefore very dangerous and is not condoned by sensible men. Of course, the use of electrical shock was never intended to be therapeutic, but was intended only to bring about obedience by duress, and, as far as it can be discovered, to make the entirety of insanity a horror. Electrical shock deranges the electronic field in the vicinity of the body and is always succeeded by bad health or physical difficulties and never does otherwise than hasten the death of the person."³

14.5. Examples of attacks on psychiatry in Scientology publications and pamphlets are the following:

- (a) In a cartoon (a form of attack often used by Scientology) Doc Schoquhem, Psychiatrist, is depicted announcing at a press conference: "Gentlemen, we've reduced the post-operative death rate to 78.4%."⁴

¹Hubbard L. Ron: Dianetics: The Modern Science of Mental Health. The Garden City Press Limited, Letchworth, Hertfordshire, Great Britain. (May 1968), p. 4.

²Hubbard L. Ron: Scientology. Dianetics. The Evolution of a Science. F.E. Bording Ltd., Copenhagen, Denmark. (May 1950), p. 55.

³Hubbard L. Ron: Scientology. The Fundamentals of Thought. Foundry Press, Ltd., Bedford, England. (Copyright 1956), p. 37.

⁴Hare, Fred: Editor: The Auditor No. 4. The Saint Hill Journal of the Auditors Division, October 1964. H.C.O. (W.W.) Ltd., East Grinstead, Sussex, England, p. 2.

(b) A copy of Total Freedom published after the appointment of the Commission on 11th April, 1969, is mainly devoted to attacks on psychiatry. On its first page a request is made to the Government to "... turn its attention to and cease to condone the seizure, torture and death carried out by psychiatry."^{1a} The statement is made that "We are faced with the government threat of total obliteration on the grounds of pressure from psychiatric front groups whose ambitions and crimes are notorious, who cure nothing, who seize and kill and to whose monstrous violations of human rights, the government remains knowingly and willfully blind."^{1a} A cartoon appears bearing a banner "Psychiatry's Triumph and Conquest of the World."^{1a} This cartoon shows devils administering ice-pick leucotomy, applying 50,000 volts of electricity, giving an injection, a schizophrenic patient in a catatonic state in the centre of a group of either dead or comatose patients - one with a large syringe stuck in his back. The cartoon also shows a sarcastic notice which reads as follows: "MOBILE MENTAL HEALTH CLINIC NO. 2206389 OPEN IN YOUR AREA 24 HOURS A DAY ELECTRO SHOCK TOPECTOMY AND LOBOTOMY OPERATIONS DONE ON THE SPOT. FAST HELICOPTOR PICK UP SERVICE."^{1a} On other pages a death figure wields a scythe labelled "psychiatry" over the Republic of South Africa. Again in another cartoon the same figure wielding the same scythe confronts Christ on the cross with the statement: "Down you come, I'm looking after things now, your kind are no longer needed."^{1b}

An article styled "Today's Terrorism" over the name of Mr. L.R. Hubbard reads as follows:

"While Western countries are spending billions fighting terrorist activities abroad they are neglecting the one they have at home.

Psychiatry operates straight out of the terrorist text books. The Mafia looks like a convention of Sunday School teachers compared to these terrorist groups.

Setting up as a terror symbol, psychiatry kidnaps, tortures and murders without any slightest police interference or action by western security forces. Instead these forces attack churches and peaceful, decent social groups under the direct orders of these terrorists.

¹Editor: Total Freedom. International Edition No. 1. Church of Scientology, Johannesburg. S.A. English Language Newspapers (Pty.) Limited, Johannesburg, Republic of South Africa. (Copyright 1969), a) p. 1; b) p. 4.

Rape is rape, torture is torture, murder is murder. There are no laws that let even a medical doctor do these things.

The men who directed the attacks on Scientology in the press were also directors of the main psychiatric front group.

A Scientology preclear has an aunt who says she doesn't like Scientology. Instant parliamentary investigation! Laws banning Scientology! Police raids with drawn guns.

Psychiatry kills a young girl for sexual kicks, murders a dozen patients with an ice-pick, castrates a hundred men. And gets another million appropriation.

One can only conclude that psychiatric terrorism is not limited to the families of mental patients. It must extend all the way to the top.

Extortion, kidnapping, murder - these are crimes. Yet where are the Security Forces? Thousands of miles away tending to other people's business.

Very few people can be brought to testify against psychiatry. Yet 4 out of 5 contacted in a recent US survey had family or friends who had been ruined by psychiatry! They said, in general, 'If I spoke up or complained, they'd take it out on my (son, friend, relative)'.

I well recall a conversation I had with a Dr. Center in Savannah, Georgia in 1949. It well expresses the arrogance and complete contempt for law and order of psychiatry.

A man had just called to inquire after his wife who was 'under treatment' in Center's hospital. Center asked him. 'Do you have the money ... that's right, thirty thousand ... well you better get it or I'll have to send your dear wife to the state institution and you know what will happen then!'

I was there doing work on charity patients the local psychiatrists wouldn't touch. Center had forgotten I was in the room. He looked at me and shrugged. 'He's sold his house, car and business already, and he isn't good for any more. So over she goes to the operating room. It's just as well. The attendants got her pregnant and we'll have to abort her anyway. So we may as well wash her out. Hell of a business to be in for some quick bucks and a few kicks.'

Thousands and thousands are seized without process of law every week over the 'free' world, tortured, castrated, killed. All in the name

of 'mental health'.

Terrorists never operated more effectively in any land with less interference and less outcry.

The evil is so great the public won't confront it. 1984 here we come!"¹

An unnamed contributor writes as follows:

"Approximately 1,200 patients are accidentally electrocuted while receiving treatment according to Dr. Carl W. Walter, a professor of Harvard Medical School.

Dr. Walter said he had obtained the figure on electrocutions from an actuary for a national insurance company which he refused to name; however, he said that this figure was close to his own estimates.

He stated that such deaths are listed as cardiac arrests and for that reason there have been few lawsuits over the deaths and the hazards have been little publicized.

He said such deaths were mainly caused by surges of high voltage, poor circuit designs and leakage from equipment.

We wonder how many such accidental deaths occur annually in our mental institutions.

We suggest Dr. De Wet should investigate deaths of mental patients listed as cardiac arrests. Our mental patients do not deserve to be electrocuted by electric shock machines and as no one will speak up for their rights, we will."¹

(c) Another edition of Total Freedom levels a variety of charges against psychiatrists e.g. that they are atheist, against morality, believe in conditioning of human beings like animals and are working to that end. In addition it produces graphs which "... TELL THE TRAGIC STORY"² that "ONE OUT OF EVERY TEN MENTAL PATIENTS DIES IN MENTAL HOSPITALS ANNUALLY."²

(d) Yet a further edition abounds in scurrilous attacks on psychiatry. There is, for instance, a cartoon portraying psychiatry as the devil cracking a whip as the result of which British Parliamentarians readily obey. There are statements such as: "... psychiatry has seized and killed

¹Editor: Total Freedom. International Edition No. 1: Op.cit., p. 2.

²Editor: Total Freedom AF No. 2. Church of Scientology, Johannesburg. Eagle Press (A division of Caxton Ltd.), Johannesburg, Republic of South Africa. (Copyright 1969), p. 2.

tens of thousands of people they don't like."¹ "... psychiatrists call their own rape and death of men's wives 'necessary treatment!'"¹

(e) Further examples of the cartoon and photographic method of attack are:*

(i) A graveyard showing Psychiatry as the killer of countless numbers of victims of lobotomy, drugs, E.C.T., and leucotomy.

(ii) A cartoon above a caption suggesting that Psychiatry requires that all churches be done away with.

(iii) A cartoon depicting the death figure of Psychiatry with the ghost figure of Adolf Hitler living on within it.

(iv) A photograph suggesting that all over the world the murmur that "psychiatry kills" is becoming a roar.

(f) In an article entitled "No Rights For Psychiatric Patients" reference is made to two books Patients are People by Dr. A.T. Edwards and Sans Everything by Barbara Robb which "... lift the lid and expose the inhumane, barbaric day-to-day conditions existing"² in mental hospitals. Extracts of maltreatment of patients in mental hospitals are produced from these books. The ultimate paragraph concludes: "Reading the books mentioned here, studying reports from around the world and hearing the case histories of people who have fallen into their hideous clutches, one thing is very clear. Psychiatrists have a lot to answer for. It is time for a full investigation as to what they are really doing, time for a full exposé to be made, and time for them to publish full facts and figures of the results of their 'World Saving' experimentation."²

(g) In a later edition the "Psychiatry Kills" photograph already referred to is reproduced and repeated. In addition there is an objectionable caricature of a psychiatrist and two anti-psychiatric cartoons one of which depicts two devils administering an injection to a patient. The caption reads: "Members of the strange cult called 'Psychiatry'."³ There is also an article entitled "The Trend" which inter alia contains the following passage:

¹Editor: Freedom: International Edition No. 2. Church of Scientology, East Grinstead, Sussex, England. (Copyright 1969), p. 1.

²Editor: Total Freedom: International Edition No. 4. Church of Scientology, Johannesburg, Republic of South Africa. Complete Press. (Copyright 1969), p. 7.

³Editor: Freedom, No. 20. Church of Scientology. Adrian James Associates Limited, Brentwood, Essex, England, p. 3.

*Total Freedom, International S.A. Edition No. 2.

"It is to be hoped that within the next few months Mr. Crossman will set up a full public government inquiry into what actually goes on behind the high walls of our mental institutions.

There are too many unexplained deaths, too much anxiety for this state of affairs to continue very much longer."¹

- (h) An issue published on about 8th March, 1970, is devoted almost entirely to the case of three Smith Brothers detained at Harmony Home - an institution licensed in terms of Section 48 of Act No. 38 of 1916 (Republic of South Africa). The incident is featured under a subheading "Psychiatric Violation of Human Rights,"² it claims to relate "... a story of degradation and infringement of rights."²; a denial of "... any educational facilities, religion, and personal possessions."²; and also: "They lived in squalid conditions ..."² The generalised claim is made that these things are "... going on in the name of psychiatry in our Mental Institutions."²
- (i) A pamphlet entitled "Inquiry into Psychiatry" dated at Durban, Republic of South Africa, on 14th August, 1967, appears to have been issued by the Executive Council of the Hubbard Scientology Organization in South Africa. It refers to evidence obtained of brutal and harmful treatment of patients at the hands of psychiatrists which proves the degradation and misery to which human beings are subjected in the name of mental treatment not only in the Republic of South Africa, but in other countries. The suggestion is furthermore made that the practice of psychiatry may nullify the achievements of religion, education and physical and mental healing. The pamphlet gives a description of an ice-pick leucotomy which results in the patient becoming a "zombie". Reference is made to psychiatric "kiss and hug" treatment for tensed-up women and then follows the statement which in the context seems to be applied to the Republic of South Africa: "Becoming intimately involved with their women patients is recognised as a legitimate means of treatment."
- (j) Mr. Hubbard wrote a letter to Mr. Hennie du Plessis, Johannesburg, Republic of South Africa. The following are a few extracts from this letter:

¹Editor: Freedom, No. 20: Op.cit., p. 2.

²Editor: Total Freedom AF No. 5. Church of Scientology, Johannesburg, Republic of South Africa. Complete Press. (Copyright 1970), p. 1.

- (i) "They are however private societies pretending to be government bodies. ...

They are an advertising front for psychiatry and publish booklets urging shock and other brutalities.

The 'Dr. Dale' of the Victoria enquiry is a 'brain surgeon' who does ice pick operations wholesale on committed persons and whose family detested him after they knew of Scientology and couldn't make him stop. He is a prime mover in all this in Victoria.

What we have evidently stumbled upon is a multi-million dollar extortion racket whereby the 'patient' or families of the patient are told that unless they pay huge sums for 'keep and special care' their loved one will be shocked or operated upon. Their advertising front is usually a 'National' (though privately owned) and 'Mental Healing' committee or society or association.

They have money to burn and so bribe heavily.

There is no law legalizing these actions or shocks or operations and 'psychiatry' has no basis in law. They get around it by having some partially earned medical degree."^{1a}

- (ii) "If men are given an unlimited and legal right to injure or kill without interference by law they can of course come to dominate the state.

We have right now this peculiar situation in Psychiatry. The 'layman' does not look at their statistics and backed off by a fanfare of technical jargon. The psychiatrist in South Africa at the moment pretends the right to pick up, torture, mentally disable or kill any person in the country and maintains it despite its being illegal to injure or kill anyone.

If anyone tries to testify against them, they say he is insane and have already rigged the law so the testimony of those of 'unsound mind' is not valid under law. So who can object."^{1b}

- (iii) "The hypocrisy of anyone saying Scientology is dangerous when they injure and often kill in their own practice is of course quite evident. In the very least they shorten people's lives. I doubt any layman could watch

¹ Hubbard L. Ron: Confidential Letter dated 19th December 1966. Saint Hill Manor, East Grinstead, Sussex, England, a) p. 2; b) pp. 4-5.

their 'treatments' without losing his boots. Their people never get well but have to be re-shocked and always thereafter have to be kept on heavy drugs. As for surgery they usually finish up with an idiot who only lives a few years in the most 'successful' of their 'operations'." ¹

(k) In an undated press release a serious attack is launched against mental institutions inter alia in the Republic of South Africa. The allegations made include the following:

(i) "Daily the opponents kill thousands of mental patients in a new kind of Belsen or Auschwitz. Using surgery and brutality they are 'solving the mental problem' by killing the insane. Ministers of Health who approve of that without outcry are hardly to be classed as human." ^{2a}

(ii) "Try to visit any institution during treatment time. They will not allow it to be seen. Daily their death toll mounts. They have no right to kill. Those attacking Scientology have red hands. Stop listening to their words and look instead at their foul actions. You would understand at once what this fight is all about. Stop the killing of the insane. Stop these savage abuses. Stop sexual attacks on patients." ^{2b}

14.6. The instances cited above of the form of attack employed by and on behalf of Scientology have, to the satisfaction of the Commission, been shown to be either totally false or gravely exaggerated in so far as conditions in the Republic of South Africa are concerned. In regard to the death rate in mental hospitals Dr. Lamont, Commissioner for Mental Health, testified ^{*a} that the rate in mental hospitals is about the same as the general population for Europeans - in fact slightly lower.

14.7. Dr. Feldman pointed out in evidence, and this was at no time disputed, that the ice-pick leucotomy - once utilised in the United States of America - has never to his knowledge been practised in South Africa, ^{*b} that a current of approximately 125 volts is passed through a patient during electro convulsive treatment (ECT) and that the suggested figure of 50,000 volts is a gross falsehood. ^{*c} He also stressed that the insinuation conveyed by some of the

¹ Hubbard L. Ron: Confidential Letter dated 19th December 1966: Op.cit., p. 5.

² Lacey Jan: Public Relations Chief Africa. Telex J7405. CHURCH OF SCIENTOLOGY PRESS RELEASE! IMMEDIATE. THOSE ATTACKING SCIENTOLOGY HAVE RED HANDS. The Hubbard Scientology Organisations in South Africa (Pty.) Limited, Johannesburg, Republic of South Africa, a) p. 1; b) p. 2.

* Record of Evidence: a) Vol. 26, p. 10 - Dr. A.M. Lamont.
b) Vol. 24, p. 41 - Dr. M.B. Feldman.
c) Vol. 24, p. 58 - Dr. M.B. Feldman.

cartoons that psychiatry diabolically resorts to the use of drugs is an unfair one, the truth being that psychiatrists currently use modern drugs for the safe and useful management of depression and schizophrenia. The suggestion that ECT, topectomy and lobotomy is resorted to in the Republic of South Africa in reckless fashion is in the view of the Commission incorrect. Likewise the Commission is satisfied on credible and acceptable evidence that it is not the attitude of psychiatry in the Republic of South Africa or anywhere else that churches should be done away with. In regard to the statement that psychiatry kills, Dr. Feldman admitted that calculated risks are sometimes resorted to but explained: "We prefer to avoid these risks unless we have no alternative, and we take every possible precaution should we feel justified in proceeding with a procedure that carries risk, we take every possible precaution to minimise risk."¹ The Commission is satisfied beyond all doubt that it is not the objective of psychiatry to kill.

14.8. The suggestion that psychiatrists in the Republic of South Africa resort to intimacies with female patients and that they freely commit rape in mental institutions is not borne out by a shred of credible evidence. Irrelevant evidence in regard to such practices elsewhere was certainly presented to the Commission. As an example reference may be made to a report by the State Attorney of Cook County, Illinois, United States of America.* This report undoubtedly is the source of many of the allegations published in the Republic of South Africa. Any attempt to convey the impression by innuendo that rape, murder and other wicked deeds are also perpetrated in South African mental institutions by psychiatrists is reprehensible and deserving of the strongest censure.

14.9. It is the view of the Commission that constructive criticism aimed at improving conditions in mental institutions and stabilising and improving psychiatric practice is to be welcomed and can only lead to advancement in the management of mental illness. Irresponsible, inaccurate and untruthful statements of the kind referred to above are unquestionably harmful, tend to discourage patients from seeking professional assistance and give cause for grave concern. Such statements receive wide and extensive publicity through the medium of Mr. Hubbard's books and the publications and pamphlets issued by his organization and may do untold harm by instilling fear into the minds of persons who ought to seek the aid and guidance of trained practitioners. In drawing attention to the probable harmful consequences of the publication of material of this nature, the Commission can do no better than to stress the following passage from the evidence of Dr. Lamont: "... these documents can have a confusing and deleterious effect on unenlightened people. They will tend to spread despondency and alarm

¹Record of Evidence, Vol. 24, p. 56 - Dr. M.B. Feldman.

*Hanrahan Edward V., State's Attorney of Cook County, Illinois. Report on conditions at Chicago State Hospital and Tinley Park Centre from January 1, 1968, to May 12, 1969. (May 27, 1969).

in a field which is, in any case, one of the most tragic aspects of human suffering. Persons charged with responsibility for the treatment of mental illness are not helped by the undermining of public confidence ... these documents tend to undermine the public confidence in the organisation which by statute is charged with the responsibility of treating mentally disordered and defective people."¹

14.10. Irresponsible criticisms of the kind referred to above are inappropriate regard being had to the stringent safeguards embodied in the Mental Disorders Act No. 38 of 1916 (Republic of South Africa) as amended in regard to the procedures to be followed in dealing with mentally deranged persons.

14.11. The dissemination of inaccurate, untruthful and harmful information in regard to psychiatry and the field of mental health in general should, in the view of the Commission, be prohibited by legislation. It is so recommended.

14.12. In making the above recommendation the Commission has not overlooked the evidence given by Mr. D.B. Gaiman, the Deputy Guardian of the Church of Scientology World Wide. He acted as the chief spokesman in favour of Scientology and he testified in the main on the nature of the attacks on Scientology. This portion of the evidence comprises approximately 647 pages of recorded testimony. His main thesis was that these attacks are the result of propaganda by what Mr. Gaiman termed psychiatric front groups in different Western nations and that in the Republic of South Africa the South African National Council for Mental Health and its Director were mainly responsible for the attack and the appointment of this Commission. The evidence was heard in full but the Commission is of the view that its terms of reference clearly do not permit it to make findings or recommendations in regard to Mr. Gaiman's allegations.

14.13. Neither was the startling evidence of Dr. T.S. Szasz, Professor of Psychiatry at the University of Syracuse N.Y., relating to his views that mental illness is a myth considered relevant to the terms of reference. The Commission considered itself powerless to widen the scope of its enquiry to embrace these topics.

¹Record of Evidence, Vol. 26, pp. 3-4 - Dr. A.M. Lamont.

SECTION VIII

CHAPTER 15

SUMMARY OF RECOMMENDATIONS.

- 15.1. All the findings and recommendations of the Commission are unanimous.
- 15.2. The Commission has, as a result of its enquiry, made -
- (a) certain findings which whilst not of such a character as to actuate it to make any positive recommendation are nevertheless of such a nature that the Commission envisages the possibility that they might impel the Government to take legislative or other action; and
 - (b) other findings which reveal that the Church of Scientology in South Africa (Proprietary) Limited or certain of its adherents indulge in or have in the past indulged in practices which are harmful or potentially harmful to such an extent that the Commission is obliged to make positive recommendations in regard thereto.
- 15.3. The findings falling under (a) of paragraph 15.2 supra include the following:
- (a) The E-Meter is an instrument in respect of which exaggerated claims are made but which could be used in a manner calculated to unearth close and personal secrets. (See Chapter 8, paragraph 8.12).
 - (b) Cases have occurred where irritation has been caused to persons, who requested a cessation of the posting to them of promotion material, nevertheless continued so to receive such material. (See Chapter 11, paragraphs 11.3(g) and (h)).
 - (c) Although adherents of the Scientology movement advance the claim that it is a religion and a Church, it cannot in terms of norms obtaining in the Republic of South Africa be regarded as a religion or a Church. (See Chapter 13). The State, with due regard to the principle of freedom of religion, might consider it desirable to define the minimum standards required to be complied with before an organization can be registered as a Church pursuant to the Companies Act or other relevant legislation. (See Chapter 13 paragraph 13.16).
- 15.4. The recommendations made pursuant to the findings falling under (b) of paragraph 15.2 supra include the following:
- (a) Legislation should be enacted providing for the registration and control of psycho-therapists and persons practising psychology and for the prohibition - subject to prescribed exceptions - of the application of psycho-therapy and the practice of psychology. (See Chapter 5,

paragraphs 5.45 - 5.52).

- (b) The practices of disconnection, public investigation, security checking and the implementation of the third party law as outlined in Chapter 9 supra and practices of a similar nature should be declared illegal by appropriate legislation. (See Chapter 9, paragraph 9.32).
- (c) Legislation should be enacted prohibiting the administration and application of intelligence, personality and aptitude tests to minor children by persons other than those specially trained and registered in terms of such legislation. (See Chapter 12, paragraph 12.29).
- (d) The dissemination of inaccurate, untruthful and harmful information in regard to psychiatry and the field of mental health in general should be prohibited by legislation. (See Chapter 14, paragraphs 14.9 - 14.11).

15.5. On the assumption that the recommendations in the preceding paragraph are implemented the Commission is of the view that no positive purpose will be served by banning the practice of Scientology as such.

ADDENDUM

EVIDENCE: MR. JAN HENDRIK DU PLESSIS.

1. During its sessions at Port Elizabeth, Bloemfontein, Durban and Cape Town the Commission received lengthy and detailed evidence on oath from a witness, Mr. Jan Hendrik du Plessis. The evidence was critical of and hostile to Scientology.

2. At a stage when the final form of the Report had been settled Messrs. Couzyn, Hertzog and Horak, Attorneys, Pretoria, acting on behalf of the Church of Scientology in South Africa (Proprietary) Limited, forwarded to the Commission's Secretary a copy of a statement under cover of a letter dated 17th February, 1972.

3. The copy of the said statement was a photocopy of a statement, duly authenticated, and sworn to at London on the 3rd February, 1972, by one Jan Hendrik du Plessis. The covering letter referred to in the preceding paragraph affirms that the deponent to the sworn statement is the witness referred to in paragraph 1 above. The Commission has called for and has now received the original statement. In addition a supplementary original statement similarly authenticated and sworn to at London on 9th February, 1972, has been forwarded to the Commission's Secretary. No explanation has been furnished to the Commission in regard to the circumstances which prevailed when Mr. Du Plessis made the statements, how he came to make them in London and how the legal representatives of the Church of Scientology in South Africa (Proprietary) Limited obtained possession thereof.

4. The firstmentioned statement consists of six typewritten pages. The opening paragraph recites that the deponent reviewed the testimony given by him before the Commission "after deep consideration" and then proceeds in the second paragraph to confess that the said testimony was "biased and given with the sole intent to damage and bring discredit to the Church of Scientology and to its founder L. Ron Hubbard." The ensuing thirty paragraphs contain a series of specific retractions of evidence given to the Commission. The final paragraph reads:

"My testimony as listed above was chiefly motivated by the desire for revenge, but after thinking carefully on the matter, I felt it would be completely unjust to have Scientology judged on my mis-statements, no matter what legal actions I am involved in."

The supplementary statement confesses dishonest conduct resorted to by Mr. Du Plessis in regard to certain litigation between him and Mr. Hubbard.

5. It emerges clearly from the foregoing report that save for referring to a letter, the authenticity of which is not in issue, written by Mr. Hubbard to Mr. Du Plessis no reliance has been placed on any portion of the evidence which has now been withdrawn. The Commission prior to the receipt of the letter dated 17th February, 1972, considered that it would be dangerous in the extreme to base any finding whatsoever on the testimony of Mr. Du Plessis - an approach

which has now been shown to have been fully justified.

6. The Commission considers it to be its duty to refer the statements referred to in paragraph 3 above to the Attorney General of the Eastern Cape for such action as he may deem appropriate. This has been done.

ANNEXURE: A.

SCHEDULE OF PERSONS AND ORGANIZATIONS FROM
WHOM MEMORANDA WERE OBTAINED.

Alseba, S.L.
Anstey, C.R.
Badenhorst, M.J. - Mrs.
Banfield, K.J.
Bannerman, T.G.
Barnard, H.M. - Mrs.
Benjamin, D.A.E. - Mrs.
Benson, I.R.
Bester, R.
Bokelman, M. - Mrs.
Borgelt, K.W.
Botha, A. - Mrs.
Botha, W.J.
Bristow, J. - Miss
Carey, R.H.
Carter, A. - Mrs.
Carter, J.B.
Carter, S.A.B.
Catesby, E.A.
Chapman, M. - Miss
Cheesman, J. - Miss
Cleenwerck, E. - Mrs.
Codd, A. - Mrs.
Coetzee, B.
Coetzee, W. - Mrs.
Cohen, J.M.
Colenbrander, G.E.
Colenbrander, V.E. - Mrs.
Cook, W.A.
Cowen, H.
d'Abbadie, A.P.
d'Abbadie, J.D. - Mrs.
Davis, A.M. - Mrs.
Davis, N.W.

Davis, R.V.
Davis, V.
Day, E.J. - Mrs.
Deacon, D.O. - Mrs.
De Villiers, J. - Mrs.
Dirmerk, H.
Dirmerk, S.
Drummond, E.A. - Mrs.
Du Plessis, J.H.
Durow, G.V.
Feldman, M. - Dr.
Ferreira, G. - Miss
Field, D.M.B. -(East Grinstead, England.)
Fisher, E.L. - Dr. - M.P.
Galpin, G.
Gentry, K.R.
Grobbelaar, M.
Hanekom, O.E. - Miss
Hansen, D. - Mrs.
Harlem, J. - Mrs. (Chicago).
Herbst, W.J.
Hermann, C.W.G.
Hermann, H.G. - Mrs.
Horner, M. - Mrs. (Los Angeles).
Huthwaite, S. - Mrs.
Ipser, C.W.
Jammie, E.J. - Dr.
Jones, B. - Miss
Jourdan, P.D. - Rev.
Kay, J. - Miss
Kember, J. - Mrs. (East Grinstead, England).
Kleynhans, E.
Kleynhans, G.C.J. - Mrs.
Knowler, K.
Kruger, B.
Lawson, N.A. - Miss
Lewis, J.S. - Dr.

Louw, K. - Mrs.
Louw, L.B.
Louw, N.S.
Low, N. - Mrs.
Lundie, J.M.
McAll, M.
McAll, M.R. - Mrs.
McMaster, J. - (Los Angeles).
McMaster, P. - Mrs.
McNamee, G.
McQuaide, T.J.
Main, R.
Mellett, G.M. - Mrs.
Middleton, A. - Miss
Miller, I. - Mrs.
Milne, E.A. - Miss
Moffatt, M.J. - Mrs.
Moffatt, R.
Moller, V. - Mrs.
Morris, A.G. - Mrs.
Morris, D.L.M. - Mrs.
Morrison, I.R.
Nell, K.O.
Ochs, V. - Miss
Ollemans, P.H.
Paltiel, E.F. - Mrs.
Parkhouse, A. - Mrs.
Parkhouse, J.
Parvin, B. - Mrs.
Patterson, R.
Perkins, M.G. - Mrs.
Pitchers, V.I.
Ross, A.
Schofield, J.O.
Scholtz, T.L.
Sebba, J.J.
Selesnick, S. - Mrs.

Shneier, H. - Mrs.

Simpson, J.R.A.

Smith, C.R.

Solomon, N.

Sparks, S. - Mrs.

Sparks, S.A.

Starkey, S.D. - Mrs.

Stewart, T.J. - Mrs.

Stirton, B. - Miss

Stretton, L.

Te Groen, J. - Miss

Truscott, M.I. - Mrs.

Van Amstel, A. - Mrs.

Van den Berg, H. (Jnr.)

Van der Merwe, H.S. - Mrs.

Van Rooyen, V.C.

Viljoen, A.F.

Vom Dorp, P.

Wall, M. - Mrs.

Wall, W.R.P.

Wilby, A.F.

Wispton, D.H.

Woodhead, G.L.

Zabow, A.A. - Dr.

The Secretary, Department of Information, Pretoria, Republic of South Africa.

The Department of Health, Republic of South Africa, namely -

The Secretary for Health;

The Commissioner for Mental Health;

The Superintendent, Valkenberg Hospital, Cape Town;

The Superintendent, Alexandra Institution, Cape Town;

The Superintendent, Komani Hospital, Queenstown;

The Superintendent, Town Hill Hospital, Pietermaritzburg;

The Superintendent, Fort Napier Hospital, Pietermaritzburg.

The Church of Scientology in South Africa (Pty.) Ltd., Johannesburg.

The Public Relations Officer, The Church of Scientology in South Africa (Pty.) Ltd., Johannesburg.

The Public Relations Chief South Africa, The Hubbard Scientology Organizations, Johannesburg.

The South African National Council for Mental Health, Johannesburg.

"Die Nederduitse Gereformeerde Kerk".

"Die Gereformeerde Kerk van Suid-Afrika".

"Die Nederduitsch Hervormde Kerk van Afrika".

The Methodist Church of South Africa.

Anglican Church: The Bishop of Bloemfontein; The Bishop of Natal; The Bishop Suffragan Cape Town.

The Southern African Catholic Bishops Conference.

The South African Medical and Dental Council.

The South African Psychological Association.

The Ambassador, South African Embassy, Athens, Greece.

ANNEXURE: B.

SCHEDULE INDICATING THE NAMES OF THE WITNESSES WHO TESTIFIED
VIVA VOCE -

i) CALLED BY COUNSEL DESIGNATED TO ASSIST THE COMMISSION IN THE PRESENTATION OF EVIDENCE:

Alcock, G.R.
Anstey, C.R.
Barnard, H.M. - Mrs.
Bayer, H.
Benjamin, M. - Mrs.
Benson, I.R.
Bester, R.G.
Bizzell, D.J.L.
Boshoff, J.
Botha, W.J.
Brown, H.J.
Carter, A.H. - Mrs.
Carter, J.B.
Cleenwerck, E.E.M. - Mrs.
Coetzee, E.W.E. - Mrs.
Cook, W.A.
Correia, J.M.D.S.F.
Daneel, A.B. - Dr.
Deacon, D.O. - Mrs.
Delport, P.W.J.
De Villiers, D.A. - Mrs.
Dickerson, C.E. - Mrs.
Dodds, J.D.
Du Plessis, J.H.
Durow, G.V.
Elliott, D.F.
Elliott, E.W. - Mrs.
Feldman, M.B. - Dr.
Fisher, E.L. - Dr. - M.P.
Freer, K.E.S. - Mrs.
Geldenduys, B.C.
Glazer, F.M. du P. - Mrs.
Goodman, L. - Mrs.

Griffiths, P.J. - Mrs.
Griffiths, R.W.H.
Grobbelaar, M. - Miss
Hartzenberg, P.J.
Hawley, T.C.
Henning, A.
Herman, H.G. - Mrs.
Herman, H.W.G.
Kirkman, A.M.
Kruger, B.
Kruger, C.F. - Dr.
Lamont, A.M. - Dr.
Lawson, N.A. - Miss
Lombard, P.G.
Louw, N.S.
Madathoana, P.
McAll, M.
McAll, M.R. - Mrs.
McKendry, J.F.
McNamee, G.P.
Mellett, G. - Mrs.
Michaelides, B.A. - Dr.
Mills, I.J.
Misplon, D.H.
Moller, V.H. - Mrs.
Morris, A.K. - Mrs.
Morris, D.L.M. - Mrs.
Morris, I.R.
Nel, A.M.
Nelson, G.K.
Nicholson, M.J. - Mrs.
Ollemans, J.N. - Mrs.
Ollemans, P.H.
Paltiel, E.F. - Mrs.
Parkhouse, A.P. - Mrs.
Parkhouse, S.J.
Peeters, T.A.A.

Pelser, W.J.
Perkins, M.G. - Mrs.
Pitcher, V.I.
Rabie, G.A.
Radloff, W.P. - Professor.
Roos, A.S.
Schlesinger, E. - Mrs.
Schofield, J.O.N.
Selesnick, R.S. - Mrs.
Shuttleworth, D.W.G.
Smit, G.J. - Mrs.
Snow, S.G.A. - Mrs.
Solomon, J. - Mrs.
Starkey, S.D. - Mrs.
Tannenbaum, A.
Teifel, H.E.
Theron, J.W.
Thompson, L.J.
Van Niekerk, E.
Van Niekerk, P.
Van Niekerk, S.C. - Mrs.
Van Zyl, P.A.
Vitus, L.
Von Fintel, S.H.A.
Williams, S.C.
Wilson, S.O.'C.

ii) WHO WERE NOT REQUIRED TO TESTIFY ON OATH OR AFFIRMATION AND WHO WERE ALSO CALLED BY COUNSEL DESIGNATED TO ASSIST THE COMMISSION IN THE PRESENTATION OF EVIDENCE:

Du Preez, A.B. - Professor.
Heslop, U. - Mrs.
Mans, C.J. - Dr.

iii) SPECIFICALLY CALLED TO TESTIFY BY AND ON BEHALF OF THE CHURCH OF SCIENTOLOGY IN SOUTH AFRICA (PTY.) LTD.:

Badenhorst, S.K.P. - Dr.
Beghim, C.
Blumenthal, J.
Cook, G.

Gaiman, D.B.

Hamlyn, E.C. - Dr.

Hansen, D. - Dr.

Kember, J.C. - Mrs.

Kleyn, N.E. - Mrs.

Lacey, J.P. - Mrs.

Matonis, J.J. - Dr.

Szasz, T.S. - Dr.

Hubbard, L. Ron - Recorded Speech.

Hubbard, L. Ron - Feature Film.

ANNEXURE: C.

SCHEDULE OF DOCUMENTS SUBMITTED TO THE COMMISSION
AT ITS PUBLIC MEETINGS AND RECORDED AS EXHIBITS.

<u>Exhibit No.</u>	<u>Description.</u>
1	Press cutting, The Natal Mercury, Durban, 7.5.1969. Advertisement re course of lectures on Philosophy.
2	Leaflet: The purpose of ethics by L. Ron Hubbard.
3	Photo-copy of HCO Policy Letter of 18.10.1967, Penalties for lower conditions.
4	Photo-copy of HCO Policy Letter of 1.3.1965, HCO (Division 1). Justice. Suppressive Acts. Suppression of Scientology and Scientologists. The fair game law.
5	Classification gradation and awareness chart of levels and certificates. (Copyright 1968).
6	Copy of HCO Policy Letter of 14.10.1968. The Auditor's Code AD.18.
7	Journal: The Auditor No. 38 World Wide.
8	Photo-copy of HCO Policy Letter of 24.5.1968. Immigration tip.
9	Magazine: Total Freedom, International Edition No. 1. (Copyright 1969).
10	Booklet: Ceremonies of the Founding Church of Scientology.
11	Photo-copy of HCO Policy Letter of 15.2.1966. Attacks on Scientology.
12	Copy of Executive Directive of 2.12.1966. Project Squirrel.
13	Book: Fundamentals of Scientology (J.F. Horner, D.D., D.Sc.)
14	Organization Chart, Saint Hill Manor, East Grinstead, Sussex. (Copyright 1965, 1967).
15	Photo-copy of HCO Policy Letter of 18.10.1967, Ethics. Failure to follow or apply condition.
16	Photo-copy of HCO Policy Letter of 18.10.1967, Policy and HCOB alterations. High crime.
17	Photo-copy of HCO Policy Letter of 29.10.1962. Religion.
18	Photo-copy of HCO Policy Letter of 2.8.AD 15. Chaplain.
19	Photo-copy of HCO Policy Letter of 5.1.1968. Ethics. Conditions orders. Executive ethics.
20	Photo-copy of HCO Policy Letter of 23.9.1964. Policies: Dissemination and programmes.
21	Photo-copy of Part of HCO Policy Letter. (Copyright 1965). Three fliers (printed handcuts) are to be made, as follows: a) International Membership Flier. b) Hasi Lifetime Membership Flier. c) Scientology services Rate Card.
22	Copy of Memorandum: The only Valid security check. (Copyright 1961). HCO Sec. Form 3.
23	Copy of HCO Bulletin of 21.9.1961. Security Check for children. (HCO WW Security Form 8).

Group of documents consisting of photo-copies of -

- a) HCO Policy Letter of 26.9.1967. Awards and Penalties.
- b) HCO Policy Letter of 6.10.1967. Condition of Liability.
- c) HCO Policy Letter of 13.3.1966. Amnesty.
- d) HCO Policy Letter of 15.8.1957. (Re-issued 22.9.1969).
Ministerial qualifications.
- e) HCO Policy Letter of 19.1.1966. Chaplain, Transfer of.
- f) HCO Policy Letter of 15.11.1966. Routing of Chaplains Court Orders.
- g) HCO Policy Letter of 12.9.1967. Post, Handling of.
- h) HCO Policy Letter of 30.7.1968. Gross income senior datum.
- i) HCO Policy Letter of 16.4.AD15. The "Hidden data line".
- j) HCO Policy Letter of 22.5.1968. Hiring personnel. Line for.
- k) HCO Policy Letter of 16.4.AD15. Handling of the public individual.
- l) HCO Policy Letter of 5.1.1968. Bad news.
- m) HCO Policy Letter of 29.4.1965. Ethics. Review.
- n) HCO Policy Letter of 15.12.1965. Students guide for acceptable
behaviour.
- o) Memorandum: Public control branch. (Copyright 1968).
- p) HCO Policy Letter of 10.1.1968. Politics, freedom from.
- q) HCO Policy Letter of October 1964. (Re-issued on 23.6.1967).
Policies on physical healing, insanity and potential trouble sources.
- r) HCO Policy Letter of 9.5.AD15. (Reviewed and re-issued 14.1.1968).
Field auditors become staff.
- s) Extract. Memorandum on the SP.
- t) HCO Policy Letter of 16.5.1965. Indicators of Orgs.
- u) HCO Policy Letter of 17.2.1966. Public investigation section.
- v) HCO Policy Letter of 23.11.1967. Public attacks. Legal point.
- w) HCO Policy Letter of 1.9.1965. Some Tech Div policies.
- x) HCO Policy Letter of 28.12.1965. Enrollment in suppressive groups.
- y) HCO Policy Letter of 2.3.1968. Advance course. Security check.
- z) HCO Policy Letter of 9.1.1968. House flags.
- aa) Ethics Order (Johannesburg) No. 573 of 29.7.1968. Committee of evidence.
- bb) HCO Ethics Order. Johannesburg No. 574 of 30.7.1968. Findings and
recommendations of EO 573.
- cc) HCO Ethics Order. Johannesburg 567 of 24.7.1968. Conditions of treason.
- dd) Ethics Order. Johannesburg No. 568 of 25.7.1968. Suspension Rey van Heerden.
- ee) HCO Ethics Order. Johannesburg No. 565 of 24.7.1968. Condition of enemy.
- ff) HCO Ethics Order. Johannesburg No. 586 of 9.8.1968. Down grading of treason.
- gg) HCO Ethics Order. Johannesburg No. 585 of 9.8.1968. Suspension from staff.

- hh) Executive Directive, Johannesburg No. 442 of 8.8.1968. Board of investigation.
- ii) Executive Directive, Johannesburg No. 345 of 11.8.1968.
- jj) Executive Directive, Johannesburg No. 343AF of 8.8.1968.
- 25 Photo-copy of Memorandum: Condemnation of political and racial agitation.
By L. Ron Hubbard. (Copyright 1968).
- 26 Photo-copy of HCO Information Letter of 16.10.1968. E-Meters replace guns.
- 27 Photo-copy of Poster - Reward \$10,000.
- 28 Group of documents consisting of photo-copies of -
 - a) Circular letter to Dear Scientologist, from the Treasurer Hubbard
Association of Scientologists International, Johannesburg. Clears
and debts.
 - b) HCO Policy Letter of 2.4.1965. Administration outside Scientology.
 - c) Executive Directive. Johannesburg No. 93 of 7.10.1968. Chaplains Court.
 - d) Executive Directive. Johannesburg No. 467 of 7.10.1968. Chaplains Court.
Findings and Recommendations on ED.93.
 - e) HCO Policy Letter of 25.2.1966. Attacks on Scientology.
 - f) Executive Directive. Johannesburg No. 1653 WW. and 22 JB.
 - g) Executive Directive No. 1203 INT of 27.6.1968.
 - h) HCO Bulletin of 16.8.1968. Remedy "New Style" as applied to
Psychologists.
- 29 Group of documents consisting of -
 - a) Hubbard Communications Office Manual of Justice. (Copyright 1959).
 - b) Photo-copy of Circular Letter (no date) from Church of Scientology
in South Africa (Pty.) Ltd., Cape Town. We need your help to
keep Scientology safe in South Africa.
 - c) Copy of HCO Policy Letter of 11.8.1967. Second dynamic rules.
 - d) Copy of HCO Policy Letter of 5.6.1968. Stats dissem.
 - e) Photo-copy of Memorandum of 24.6.1968 by Robert Draper. HAT write
up of - Intelligence Prosecutions Officer WW.
 - f) Copy of HCO Policy Letter of 7.3.1965. Justice. Offences and penalties.
 - g) Copy of HCO Bulletin of 5.8.1968. Change of commands. Overt -
Motivator sequence.
 - h) Copy of HCO Bulletin of 6.8.1968. Important - Star rated.
 - i) Copy of HCO Policy Letter of 30.7.1968. Gross income senior datum.
 - j) Copy of Memorandum of 18.7.1968. Intelligence Officer HAT write up
addition. Notes on various aspects.
 - k) Copy of Executive Directive No. 1331 INT of 8.8.1968. Scientologists
entering the U.K.
 - l) Copy of part of memorandum: Report on book project and distributors.
 - m) Copy of HCO Ethics Order No. 35 WW. of 26.5.1967. Findings, Committee of
evidence, Ethics Order No. 32 WW.
- 30 Photo-copy of Certificate of Incorporation and Articles of Association :
The Church of Scientology of S.A. (Pty.) Ltd., : dated 27.11.1968.
No. 68/14313.

- 31 Group of documents consisting of -
- a) Photo-copy of letter of 20.3.1969 from Secretary to the State President to the Secretary to the Prime Minister.
 - b) Magazine: Total Freedom AF No. 2. (Copyright 1969).
 - c) Photo-copy of HCO Information Letter of 26.2.1969. Ron's Journal 1968 South African Supplement for issue at tape play BPI.
- 32 Group of documents consisting of -
- a) Photo-copy of Statement: Immediate Press release from L. Ron Hubbard. The Church of Scientology in South Africa (Pty.) Ltd., Johannesburg, 9.2.1969.
 - b) Photo-copy of letter of 5.12.1960 from L. Ron Hubbard, Ph.D., Johannesburg to Dr. H.F. Verwoerd, Prime Minister, Pretoria.
 - c) Photo-copy of letter of 7.11.1960 from L. Ron Hubbard, Ph.D., Executive Director Johannesburg to The Hon. Dr. H.F. Verwoerd.
 - d) Photo-copy of letter of 7.11.1960 from S.J. Parkhouse, D.Sc., Director of Official Affairs, The Hubbard Association of Scientologists International, Johannesburg, to The Honourable Dr. H.F. Verwoerd, Prime Minister of the Union of South Africa, Pretoria.
 - e) Photo-copy of letter of 16.11.1960 from the Private Secretary to the Prime Minister, Pretoria to Mr. S.J. Parkhouse, Johannesburg.
 - f) Photo-copy of letter of 17.10.1960 from L. Ron Hubbard, Ph.D., Executive Director, Johannesburg to The Hon. the Prime Minister Dr. H.F. Verwoerd, Pretoria.
 - g) Copy of HCO Policy Letter of 23.12.1965. Ethics. Suppressive Acts. Suppression of Scientology and Scientologists. The fair game law.
 - h) Photo-copy of HCO Ethics Order of 19.7.1968. Condition of Treason.
 - i) Photo-copy of HCO Bulletin of 7.5.1968. Upper Indoc. TR's.
 - j) Photo-copy of HCO Bulletin of 28.9.1961. HCO WW. Security Forms 7A and 7B.
 - k) Photo-copies of 3 letters of 6.5.1969 from Dawn to Int. Chief AF., A/Guardian AF., The Guardian WW., Int. Chief WW., Dir. of Inf. WW., Re - Rev. Jeffree James, Vosloo and Iris I. Marwick.
- 33 Press cutting: Theory that body has a memory. L. Ron Hubbard, Salisbury.
- 34 Copy of a letter to the Editor, The Sunday Mail Salisbury, by Mrs. John Kennedy. (June 1966).
- 35 Copy of a statement (undated and unsigned) to J.K. re Stopping of Attacks on Ron Hubbard and Scientology.
- 36 Handbill: Advanced courses at AO Greece. (Copyright 1969).
- 37 Purpose: Durban Scientology Magazine issue XVIII. (Copyright 1968).
- 38 Group of documents consisting of -
- a) One (ex East Grinstead, England) and eight other envelopes addressed to Master Stuart J. Dickerson, Johannesburg, between 15.8.1968 and 21.5.1969 by the Scientology Organization, Johannesburg, containing letters addressed to Master Stuart John Dickerson, Johannesburg by -
 - (i) Letter Registrar on 8.8.1967.
 - (ii) Letter Registrar on 17.8.1967 with selection slip.

- (iii) Advanced Scheduling Registrar on 22.8.1967.
- (iv) Clearing Officer on 21.2.1968.
- (v) Letter Registrar on 10.1.1969.
- (vi) Director of Public Information (no date).
- b) Journal. The Auditor No. 31 World Wide.
- c) Journal. The Auditor No. 42 World Wide.
- d) Journal. The Auditor Extra. Special South African Issue.
- e) Journal. Understanding. Minor Issue No. 92.
- f) Journal. Understanding. Major Issue No. 93.
- g) Journal. Understanding. Minor Issue No. 94.
- h) Journal. Understanding. Major Issue No. 95.
- i) Journal. Understanding. Minor Issue No. 96.
- j) Journal. Understanding. Minor Issue No. 97.
- k) Pamphlet. My Philosophy by L. Ron Hubbard.
- l) Pamphlet. Man's contest with the machine age by L. Ron Hubbard.
- m) (i) Ten handbills advertising various activities of the Scientology Organization in Johannesburg.
- (ii) One handbill advertising a free introductory course in Durban.
- (iii) One handbill advertising Ron's Journal 1968, (1.3.1969) generally.
- (iv) One handbill from the Advanced Organization, Yacht Royal Scotman, 4.1.1968, advertising courses on the Sea Org. (by John McMaster).
- (v) One handbill advertising a Free Personal Efficiency Course. (Copyright 1968).
- n) Ten handbills and order forms concerning Scientology books and information.
- o) Classification gradation and awareness chart of levels and certificates.
- 39 Draft of letter of 10.9.1969 (from Mrs. Dickerson to Scientology Johannesburg).
- 40 "Brief van 29.5.1968 van Ina aan 'Liewe Mammie'" (daughter of Witness No. 1).
- 41 "Brief van Mei 1968 van Ina Kleyn, Spanje, aan 'Oom Hennie'."
- 42 Handbill advertising Pro Course at AO-SH.D.K. (Copyright 1969).
- 43 a) Photo-copies of a group of letters to Mr. E. van Niekerk, Johannesburg from -
 - (i) P.G. Papadakos, Johannesburg : 11.6.1965.
 - (ii) J.W. Sch ? Bedfordview : 7.9.1966.
 - (iii) R.H. Papadakos, Johannesburg : 13.9.1966.
 - (iv) Graham Wood, Durban : 31.8.1966.
 - (v) A. Tannenbaum, Johannesburg : 4.11.1967.
 - (vi) G. ? Bryanston : 26.6.1965.
- b) Photo-copy of a letter of 5.6.1965, from J. McNocker, HCO Secretary. Potential trouble sources.
- c) Photo-copy of a letter of 6.6.1965, from J. McNocker, HCO Secretary. Suppressive person.

- 44 a) Photo-copy of a Group of documents consisting of Summons of 29.2.1968 of Mrs. J. Solomon, Johannesburg, by the Department of Examinations, Hubbard Scientology Organization in S.A. (Pty.) Ltd., Johannesburg.
- b) Photo-copy of a letter of 29.2.1968 from the ARC Break Secretary The Hubbard Scientology Organizations in S.A. (Pty.) Ltd., Johannesburg, to Mr. G. Solomon, Johannesburg.
- c) Photo-copy of a letter of 30.1.1968 from the Ethics Officer (J.B.) The Hubbard Scientology Organizations in S.A. (Pty.) Ltd. Johannesburg to Mrs. J. Solomon, Johannesburg.
- d) Photo-copy of a letter of 10.4.1968 from the Director of Public Information, Saint Hill Manor, East Grinstead, Sussex, England to Mrs. J. Solomon, Johannesburg.
- e) Photo-copy of a letter of 9.4.1968 from the Letter Registrar (East Grinstead) to Mrs. J. Solomon, Johannesburg.
- f) Statement (undated) : Condition of doubt.
- 45 Magazine: Advance, Issue 2. Vol. 1. (Copyright 1968).
- 46 Report of 14.3.1968 by the National Institute for Personnel Research. Personality Assessment: A. Tannenbaum.
- 47 Magazine: Advance, Issue 3. Vol. 1. (Copyright 1969).
- 48 Photo-copy of a pamphlet: Critics of Scientology by L. Ron Hubbard.
- 49 Photo-copy of a circular letter to "Dear Doctor" by L. Ron Hubbard Church of Scientology of California, distributed by The Hubbard Scientology Organization, Johannesburg.
- 50 Photo-copies of -
- a) an unsigned "Beëdigde Verklaring van 12.10.1966" by John Browning McMaster, Johannesburg;
- b) "Memorandum oor Sciëntologie".
- 51 Photo-copy of a letter of 18.8.66 from J.H. du Plessis, Johannesburg, to John McMaster, East Grinstead.
- 52 Photo-copy of a letter of 25.9.1966 from John, East Grinstead, to J.H. du Plessis, Johannesburg.
- 53 Photo-copy of a HCO Executive Letter of 16.8.1968. A report from John McMaster re progress in South Africa.
- 54 Sworn Statement dated 8.7.1969, by Dr. S. Meiring Naude, President of the South African Council for Scientific and Industrial Research.
- 55 Photo-copy of Cheques (Volkskas Limited, Johannesburg) issued by H.C.O. Mission in favour of "J.H. du Plessis and Kie." -
- a) No. 129352 of 31.8.1966 - R2 000,00
- b) No. 129360 of 28.11.1966 - R1 500,00
- c) No. 129362 of 1.12.1966 - R2 000,00
- d) No. 129363 of ? - R 500,00
- 56 Photo-copy of a Telex J7405 (undated) from Scientology East Grinstead to Scientology Johannesburg re financial arrangements.
- 57 Letter of 8.9.1966 from Rey De La Rey, Executive Secretary - Africa, Hubbard Communications Office, Johannesburg to J.H. du Plessis & Co., Johannesburg.

- 58 Letter of 29.12.1966 from Secretary, Adcouncil, Africa and Secretary Adcouncil Jhb. Hubbard Association of Scientologists International, Johannesburg, to H. du Plessis, Johannesburg.
- 59 Letter of 10.11.1966 from Roy and Monica, Hubbard Association of Scientologists International, Johannesburg to "Dear Hennie".
- 60 Photo-copy of a letter of 13.9.1966 from Jill Adams, LRH Communicator JB, Hubbard Communications Office Ltd., Johannesburg to Hennie du Plessis.
- 61 Photo-copy of a letter of 22.9.1966 from Hennie du Plessis to Mrs. Monica Beghin, Hubbard Communications Office, Johannesburg.
- 62 Letter of 6.10.1966 from Katie Botha, Hubbard Association of Scientologists International Johannesburg to Mr. H.J. du Plessis, Johannesburg.
- 63 Photo-copies of -
- a) Letter of 1.11.1966 from Katie Botha LRH Comm. AF, Hubbard Association of Scientologists International, Johannesburg to Hennie du Plessis, Johannesburg.
- b) Letter of 11.11.1966 from H. du Plessis to Mr. L. Ron Hubbard, East Grinstead.
- 64 "Brief van 25.11.1966 van Sekretaris van Binnelandse Sake, Pretoria aan Direkteur, Venter, Du Plessis en Vennote (Edms.) Bpk., Pretoria."
- 65 Photo-copy of a telegram of 28.11.66 from Ron to Katie.
- 66 Photo-copy of a letter of 28.11.1966 from Founder, East Grinstead to Katie.
- 67 Photo-copy of a letter of 2.12.1966 to Mr. Ron Hubbard, East Grinstead.
- 68 Photo-copies of -
- a) A letter of 2.12.1966 from L. Ron Hubbard, East Grinstead to Mr. Hennie du Plessis, Johannesburg.
- b) Power of Attorney, of 2.12.1966 at Crawley by Lafayette Ronald Hubbard in favour of Hennie du Plessis.
- 69 Photo-copy of a letter of 19.12.1966 from L. Ron Hubbard, East Grinstead, to Hennie du Plessis, Johannesburg. Outline of factors in attack.
- 70 a) Letter of 15.3.1967 from the Legal Secretary, WW., Hubbard College of Scientology, East Grinstead to Mr. Hennie du Plessis, Johannesburg.
- b) Memorandum: The Victoria Persecution of Scientology.
- 71 Photo-copy of a letter of 15.2.1967 from L. Ron Hubbard, East Grinstead, to Mr. Hennie du Plessis, Johannesburg.
- 72 Photo-copy of a telex from Ron, East Grinstead to Scientology, Johannesburg re National Mental Health Association.
- 73 Photo-copy of a letter of 10.1.1967 to L. Ron Hubbard, East Grinstead.
- 74 Photo-copy of a letter of 20.1.1967 from Hennie to Mr. L. Ron Hubbard, East Grinstead.
- 75 Photo-copy of a Memorandum regarding Rhodesia.
- 76 Photo-copy of a letter of 10.2.1967 from L. Ron Hubbard, East Grinstead to Mr. Hennie du Plessis, Johannesburg.
- 77 Copy of a part of a letter of 15.2.1967 to The Honourable Ian Smith, Prime Minister of Rhodesia, Salisbury.
- 78 Letter of 27.4.1967, from Joy Ollemans, HCO Secretary, Africa to The Managing Director, Messrs. Venter, Du Plessis and Partners (Pty.) Ltd., Johannesburg: South African Campaign.

- 79 Letter of 10.5.1967 from Joy Ollemans, HCO Secretary, Africa, Johannesburg to the Managing Director, Venter, Du Plessis and Partners, Johannesburg: South African Campaign.
- 80 Letter of 27.4.1967 from Joy Ollemans, HCO Secretary, Africa, Johannesburg to the Managing Director, Venter, Du Plessis and Partners, Johannesburg: Visa.
- 81 Photo-copy of a letter of 18.5.1967 from Pierre and Joy, Durban to The Guardian WW. : P.R.O. fees and Expenses and Campaign.
- 82 Photo-copy of a letter of 13.6.1967 from Bowman, Gilfillan and Blacklock, Johannesburg to Lafayette Ronald Hubbard, C/o The Hubbard International Association of Scientologists, Johannesburg: J.H. du Plessis.
- 82(a) Photo-copy of a letter of 13.6.1967 from Mrs. Katie Botha, Johannesburg to Messrs. Bowman, Gilfillan and Blacklock, Johannesburg re J.H. du Plessis.
- 82(b) Photo-copy of a letter of 28.6.1967 from Mrs. K. Botha, Communicator for L.R. Hubbard in Africa, to Mr. Hennie du Plessis, Johannesburg.
- 83 Group of documents consisting of -
 - a) Record: In the Supreme Court of South Africa (Witwatersrand local division). In the matter of the Ex Parte Application of:- Jan Hendrik du Plessis, Applicant. Notice of Motion and Annexures. 3rd Day of November 1967.
 - b) Photo-copy of a Memorandum: Scientology: A Dossier (Supported by clippings and relevant documents).
 - c) Photo-copy of a letter of 16.8.1968 from J.I. Hall, Crawley, Sussex, to Mr. J.H. du Plessis, Bloemfontein.
 - d) Photo-copies and copies of 12 Press cuttings from various publications.
- 84 Photo-copy of a letter of 9.11.1966 from J.H. du Plessis, Johannesburg to Dr. E.L. Fischer, M.P., Johannesburg.
- 84(a) Photo-copy of a letter of 13.1.1967 from J.H. du Plessis, Johannesburg to Dr. E.L. Fischer, M.P., Cape Town.
- 85 Copy of HCO Ethics Order No. 186 PEL, of 18.1.1968. Jenny Dodds: Restore to good standing.
- 86 Photo-copy of a draft letter of 9.5.1966 from Pagden, Christian, Hanley and Parkin to The Director, Scientology Foundation, Port Elizabeth.
- 87 Press cutting (Port Elizabeth): Warning letter received.
- 88 Photo-copy of a Sworn Statement of 1.4.1969 by Umberto Edward Albertazzi, Port Elizabeth; Minister of Religion: re Mrs. J. Dodds.
- 89 "Beëdigde Verklaring van 10.7.1969 deur Albert Hertzog, Pretoria".
- 90 Copy of HCO Ethics Order No. 125, of 16.8.1966, T/Ethics Officer, Port Elizabeth, re Mrs. Eve Schlesinger - Suppressive person.
- 91 Group of documents consisting of -
 - a) Journal. The Auditor No. 35 World Wide. (Copyright 1968).
 - b) Magazine. Understanding, Issue 89. (Copyright 1968).
 - c) Pamphlet. Scientology: Plan for world peace by L. Ron Hubbard. (Copyright 1964).
 - d) Pamphlet. Dianetics and Scientology. A short history. (Copyright 1968).
 - e) Booklet. What is Scientology. (Copyright 1965).
 - f) Summary of the memorandum on the Kangaroo Court. July 1967, Port Elizabeth.
 - g) Handbill. Begin Scientology trainging the easy way. Port Elizabeth.

- h) Handbill. Dear Citizen. Scientology is new. (Copyright 1968).
- i) Handbill. Inquiry into Psychiatry. Durban. 15.8.1967.
- 92 Letter of 11.1.1967 from the Letter Registrar, The Hubbard Scientology Organization, Port Elizabeth to Mrs. Pullin, Port Elizabeth.
- 93 Letter of 25.10.1967 from the Ethics Officer, The Hubbard Scientology Organization, Port Elizabeth to Mr. Bill Botha, East London.
- 94 Letter of 1.8.1968 from the Letter Registrar, Hubbard College of Scientology, East Grinstead to Mrs. Eve Schlesinger, Port Elizabeth.
- 95 Photo-copy of Press cutting, The Saturday Evening Post, Port Elizabeth, 21.3.1964.
- 96 Handbill of 29.4.1968 from Org. Exec. Sec. S.H. East Grinstead: Processing.
- 97 Copy of a transcription of Tape Recording: Telephonic Conversation: Mr. D. Perelson - Mrs. Schlesinger.
- 98 Copy of a transcription of Tape Recording: Telephonic Conversation: 17.8.1966: Mrs. Ollemans - Mrs. Schlesinger.
- 99 Letter of 14.2.1966 from Ethics Officer, Hubbard Communications Office, Port Elizabeth to Mrs. P. Buswell, Port Elizabeth.
- 100 Copy of HCO Ethics Order No. 55, of 3.5.1966 from Ethics Officer, Hubbard Communications Office, Port Elizabeth: Separation Order.
- 101 Copy of HCO Ethics Order No. 53, of 27.4.1966, from HCO Area Secretary, Port Elizabeth, Hubbard Communications Office. Warning Audrey Carter.
- 102 Copy of circular letter (undated) from A.R.C. Hasi and HCO, Hubbard Communications Office, Johannesburg.
- 103 Telegram of 27.3.1961 from Hasi Johannesburg to ? East London.
- 104 Press cutting: "Scientology is no Utopia" from Ex-Scientologist, Port Elizabeth.
- 105 Letter of 18.5.1966 to Ritchie from Lydia Sebba, Port Elizabeth.
- 106 Letter of 24.10.1968 from Letter Registrar, Hubbard College of Scientologists, East Grinstead, to Mr. Ritchie Robertson, Port Elizabeth.
- 107 Group of documents consisting of photo-copies of -
 - a) Letter of 12.10.1966 from Raubenheimer and Alexander, Port Alfred to The Secretary, The Hubbard Communications Office, Port Elizabeth re: Mr. and Mrs. D. Elliott.
 - b) Letter of 17.10.1966 from D/Ethics Officer, The Hubbard Scientology Organization, Port Elizabeth to Messrs. Raubenheimer and Alexander, Port Alfred re Mr. and Mrs. D. Elliott.
 - c) HCO Ethics Order No. 24 PEL of 29.9.1966, Port Elizabeth: Donald Elliott.
 - d) HCO Ethics Order No. 25 PEL of 29.9.1966, Port Elizabeth: Eva Elliott.
 - e) HCO Ethics Order No. 33 PEL of 15.10.1966, Port Elizabeth: Suppressive Person.
 - f) HCO Ethics Order No. 34 PEL of 14.10.1966, Port Elizabeth: Suppressive Person (Donald Elliott).
 - g) HCO Ethics Order No. 36 PEL of 17.10.1966, Port Elizabeth: Eva Elliott: Suppressive Person.
 - h) HCO Ethics Order No. 37 PEL of 17.10.1966, Port Elizabeth: Donald Elliott - Suppressive Person.
 - i) Preliminary Summons for Examination of 24.7.1968 to Eva Elliott from the Director of Examinations, Hubbard Scientology Organization in S.A. Pty. Ltd., Port Elizabeth.

- j) Final Summons of 7.8.1968 to Mrs. E. Elliott from the Director of Examinations, Hubbard Scientology Organization, Port Elizabeth.
- 108 Group of documents consisting of -
- a) Letter of 2.3.64 from Owen Starkey, Johannesburg to Dear Mom and Dad (Mr. and Mrs. A. Starkey) Stutterheim, C.P.
 - b) Letter of 6.7.66 from Owen to Dear Ma.
 - c) Letter of 9.8.66 from Owen (Starkey), East Grinstead, to Dear Dad (Mr. A. Starkey) Stutterheim, C.P.
- 109
- a) Letter of 22.8.1966 from Sheila D. Starkey, Stutterheim, C.P. to Dear Ron.
 - b) Letter of 26.8.1966 from L. Ron Hubbard, East Grinstead to Mrs. S. Starkey, Stutterheim, C.P.
- 110 Group of documents consisting of -
- a) Copy of HCO Ethics Order No. 63 PEL of 20.1.1967, Port Elizabeth; Suppressive Person.
 - b) Copy of a letter of 20.11.1967 from Messrs. Wheeldon, Rushmere and Cole to The Director, The Hubbard Organization of Scientologists International, Port Elizabeth.
 - c) Letter of 2.2.1967 from Messrs. Pagden, Christian, Hanley and Parkin, Port Elizabeth to Messrs. Wheeldon, Rushmere Cole, Grahamstown, C.P.: re Hubbard Scientology Organization and R.H. Griffiths.
 - d) Copy of a letter of 2.2.1969 from Messrs. Wheeldon, Rushmere Cole, to The Director, Hubbard Organization of Scientologists International, Port Elizabeth: Miss Rosemary Griffiths.
 - e) Letter of 7.2.1968 to Messrs. Wheeldon, Rushmere and Cole, Port Elizabeth from HCO Director, The Hubbard Scientology Organizations in South Africa (Pty.) Ltd., Port Elizabeth.
- 111 Group of documents consisting of -
- a) Copy of a letter of 4.3.1968 from Paul Letlala 'Mabathoana, Maseru, Lesotho to The Hubbard Scientology Organization, Durban.
 - b) Letter of 11.3.1968 from The Book Store Officer, The Hubbard Scientology Organizations in South Africa (Pty.) Ltd., Durban to Mr. P.L. Mabathoana, Maseru.
 - c) Letter of 10.4.1968 from The Book Store Officer, The Hubbard Scientology Organizations in South Africa (Pty.) Ltd., Durban to Mr. Paul Letlala Mabathoana, Maseru.
 - d) Copy of a letter of 20.4.1968 from Paul Letlala 'Mabathoana, Maseru to The Hubbard Scientology Organizations, Durban.
 - e) Copy of a letter of 1.6.1968 from Paul Letlala 'Mabathoana, Maseru to The Hubbard Scientology Organizations, Johannesburg.
 - f) Letter dated 11.6.68 from the Letter Reg., Scientology Centre, Bulawayo to Dear Mr. 'Mabathoana.
 - g) Letter of 17.6.1968 from Pubs. Officer, The Hubbard Scientology Organizations in South Africa (Pty.) Ltd., Johannesburg to Mr. P.L. 'Mabathoana, Maseru.
 - h) Copy of a letter of 9.8.1968 from Paul L. 'Mabathoana, Maseru to The Secretary, Hubbard Scientology Organization, Johannesburg.
 - i) Letter of 23.8.1968 from the Public Director, The Scientology Centre, Bulawayo to 'Mabathoana, Maseru.
 - j) Letter (undated) from the Processing-in-Charge, The Hubbard Scientology Organizations in South Africa (Pty.) Ltd., Johannesburg to Dear Paul.

- k) Pamphlet. The road to truth by L. Ron Hubbard.
- l) Four Circular Letters (1968) from The Hubbard Scientology Organizations in South Africa (Pty.) Ltd., Johannesburg advertising Scientology.
- m) Journal. The Auditor extra. Special South African Issue. (Copyright 1968).
- n) Journal. The Auditor No. 41 World Wide. (Copyright 1968).
- o) Magazine. Understanding, Major Issue 97. (Copyright 1968).
- p) Magazine. Understanding, Minor Issue 96. (Copyright 1968).
- q) Magazine. Understanding, Minor Issue 97. (Copyright 1967).
- r) 16 Handbills advertising Scientology activities in Johannesburg (1968 and 1969).
- s) 5 Handbills advertising Scientology literature.
- 112 Photo-copy of a script of talk given by Mr. John McMaster at the President Hotel, Bloemfontein on Sunday 16.6.1969.
- 113 Group of documents consisting of -
 - a) Anonymous letter (undated) to the Scientology Investigation Committee.
 - b) Press cutting, Personality, 5.12.1968 : Scientology dangerous addiction (Frank Collins).
 - c) Journal. The Auditor No. 44 World Wide. (Copyright 1969).
 - d) Executive Directive of 19.4.1969; Good News. L. Ron Hubbard.
 - e) 2 Handbills advertising 'Man's Spiritual Rights' Prayer Day, Johannesburg : 20.7.1969.
 - f) 2 Handbills advertising Pastoral Counselling in Durban.
 - g) Handbill advertising Scientology publications.
 - h) 2 Handbills advertising courses in Denmark. AO-SH-S.K.
- 114 "Republiek van Suid-Afrika. Debatte van die Volksraad (Hansard) No. 3, 17 Februarie tot 21 Februarie 1969. Bladsye 1191 tot 1228".
- 115 "Beëdigde verklaring deur Mevr. Elizabeth Johanna Maria Steynberg, van 19.9.1969 te Pretoria".
- 116 Photo-copy of a press cutting. The Rand Daily Mail, Johannesburg, of 17.8.1968. The Cult of Scientology by Dr. C. Evans.
- 117 Photo-copy of a press cutting. The Daily News, of 31.8.1968. Scientology. Thetans are threatened by a 'Bankers conspiracy' by Alexander Mitchell and John Shirley.
- 117A Photo-copy of a press cutting. The Daily News (No. 22,474). Hubbard - Voice from beyond.
 - a) "Foto-afskrif van 'n persuitknipsel. Die Vaderland, Johannesburg, van 20.1.1969. Sciëntologie-lêers verbrand".
 - b) Photo-copy of a press cutting. The Star, Johannesburg, of 28.1.1969. Scientology to go on trial in Pretoria.
- 118 Photo-copy of a letter of 15.9.1969 from the Chairman, Theological Commission of the Southern African Catholic Bishops, Hammanskraal, Tvl.
- 119 Booklet. Kangaroo Court: An investigation into the conduct of the Board of Inquiry into Scientology, Melbourne, Australia: Published by the Hubbard College of Scientology: California 1967.
- 120 Photo-copy of the Magazine Freedom - International Edition No. 2.

- 121 HCO Policy letter of 26.12.69 - The Third Party Law.
- 122 Group of documents consisting of 3 envelopes addressed to Mr. J. Vorster, Prime Minister, Cape Town containing an anonymous letter of 20.2.1968 at Port Elizabeth addressed to "Dear Mr. Vorster" with the following enclosures -
- a) Press cutting advertising Church Services.
 - b) Handbill. Saint Hill is here to stay.
 - c) Handbill. General Amnesty.
 - d) Copy of Executive Directive of 2.1.1968 from L. Ron Hubbard.
 - e) Copy of HCO Ethics Order No. 7 PEL of 22.9.1966 from Ethics Officer, Port Elizabeth.
 - f) Copy of letter dated 27.9.66 from Ethics Section Officer, Port Elizabeth.
 - g) Circular Letter of 7.1.1968, from Ethics Officer P.E.L., Port Elizabeth concerning General Amnesty.
 - h) Journal. The Auditor No. 32 World Wide.
 - i) Journal. The Auditor No. 33 World Wide.
 - j) Chart: Scientology. The bridge from chaos to total freedom.
- 123 Group of documents consisting of the following copies of letters concerning a Day of Prayer for Man's Spiritual Rights on Sunday, 20.7.1969 at Johannesburg -
- | <u>From</u> | <u>Date</u> | <u>To</u> |
|--|-------------|--|
| a) The Church of Scientology, Johannesburg. | 30.6.1969 | The State President, Pretoria. |
| b) Secretary to the State President, Pretoria. | 15.7.1969 | The Church of Scientology in South Africa (Pty.) Ltd., Johannesburg. |
| c) The Church of Scientology, Johannesburg. | 31.7.1969 | The State President, Pretoria. |
| d) The Secretary to the State President, Pretoria. | 28.8.1969 | The Church of Scientology in South Africa (Pty.) Ltd., Johannesburg. |
| e) The Secretary to the State President, Pretoria. | 29.8.1969 | The Secretary to the Prime Minister, Pretoria. |
- 124 Original Scroll - Prayer for Man's Spiritual Rights.
- 125 Invitation Card to Prayer Day on 20.7.1969, Johannesburg.
- 126 Handbill. Form of Observance: Prayer Day: 20.7.1969, Johannesburg.
- 127 Made up description of clothing worn by main speaker on 20.7.1969 at Prayer Day.
- 128 Press cutting. The Sunday Times, Johannesburg, 11.8.1968. Britain watching ports for leader of Scientology.
- 129 Photo-copy of a pamphlet: A Prayer for Man's Spiritual Rights.
- 130 Group of documents consisting of -
- a) Letter of 19.8.1968, Johannesburg from Mrs. M. Brodie to C.I.D. Johannesburg.
 - b) Press cutting, London. Britain to bar cult followers.
 - c) Booklet. The Character of Scientology.

- d) Booklet. Successes of Scientology.
- e) Letter of 17.6.1968 from P.P. Distribution Officer, F.D.N. The Hubbard Scientology Organizations in South Africa (Pty.) Ltd., Johannesburg to Mrs. De Klerk.
- f) Handbill. A New Scientology Lecture Tour featuring Richard Wrigley.
- g) Letter of 4.10.1967 from Public Relations Officer, The Hubbard Scientology Organizations in South Africa (Pty.) Ltd., Johannesburg to the Hon. S.L. Muller, Minister of Police, of Finance and of Economic Affairs, Pretoria.
- h) Circular letter from the Public Relations Officer, The Hubbard Scientology Organizations in South Africa (Pty.) Ltd., Johannesburg to Dear Citizen.
- i) Broschure, of July 1967, Port Elizabeth, Kangaroo Court: A summary of an investigation into the Conduct of the Commission of Inquiry into Scientology, Melbourne, Australia, 1966.
- j) Photo-copy of a press cutting: The Sunday Times, Johannesburg, 15.9.1968. Steynberg pays tribute to Scientology.
- k) "'n Foto-afskrif van 'n persuitknipsel: Die Transvaler, Johannesburg, 16.9.1968. 'Beeldhouer volg kerk oor Kultus'."
- l) Photo-copy of a press cutting. The Sunday Express, Johannesburg, 15.9.1968. N.G.K. to probe Cult.
- m) Photo-copy of a press cutting. The Sunday Express, Johannesburg, 15.9.1968. Scientology "Church" plan rejected.
- n) Photo-copy of HCO Information letter of 16.10.1968, Hubbard Communications Office, East Grinstead. E-meters replace guns.
- o) Photo-copy of a Handbill: Condemnation of Political and Racial agitation by L. Ron Hubbard (1968).
- p) Photo-copy of a press cutting. Sunday Mirror, 28.7.1968. Master Mind. L. Ron Hubbard.
- q) Photo-copy of a press cutting: Article in the Sunday Mirror, 28.7.1968. Scientology, Sex, Hypnotism and Security checks.
- r) Photo-copy of a press cutting: The Sunday Mirror, 28.7.1968. A Sunday Mirror report on the evil cult at last curbed in Britain.
- s) Photo-copy of a press cutting. The Sunday Mirror, 30.7.1968. Scientology curb stops student trip.
- t) Photo-copy of a press cutting. Scientology cult probe by the Yard.
- u) Understanding Magazine. Issue 77.
- v) Press Cutting. The Cape Times Week-end Magazine, 12.11.1966. Probe into Scientology.
- w) Photo-copy of a press cutting. The Daily Dispatch, 2.8.1968. Airline calls off scientology flight. Banned scientologists talk of witch hunt.
- x) Handbill. Free Introductory lecture in Port Elizabeth.
- y) Handbill. Congress Superlative. The 1966 Total Freedom Congress.
- z) Photo-copy of a Handbill. What is Life?
(ex Bloemfontein) What is Fear?
What is Understanding?
- aa) Press cutting. The Sunday Times, Johannesburg, 25.8.1968. Rand mother seeks ban on Scientology.

- a) HCO Ethics Order No. E095 AF of 19.7.1968 : Condition of
Treason: Marion Kennedy.
- b) One letter of 18.7.1968, three letters of 19.7.1968 and one letter
of 22.7.68 from different persons disconnecting from Marion Kennedy.

132 Photo-copies of a group of documents consisting of -

<u>Document</u>	<u>Date</u>	<u>Subject</u>
a) Executive Directive.	21.6.1968	Intelligence Report: Dect. Sgt. Wills C.I.D., Durban.
b) Letter from Sonja to Int. Chief W.W.	23.8.68	Attempted investigation C.D.D., Durban.
c) Report.	20.8.68	Interview by T/Int. D.B. Betty Hamilton with Det. Sgt. Wills.
d) Report.	20.8.68	Interview by T/Int. D.B. Betty Hamilton with Joan Wagner.
e) Report.	20.8.1968	Interview with Van Heerden.
f) Report.	20.8.1968	Betty Hamilton re Telex Durban C.I.D.
g) Report.	20.8.1968	Anonomous phone call and org. being watched.
h) Report.	21.8.1968	Phone call to Betty Hamilton.
i) Report.	22.8.1968	Phone call from T/Int. D.B. to Hilda Joffe re Det. Sgt. Wills.
j) Letter from Ellen Dunning to Mary Sue.	29.7.1968	Files in L.R.H's office, Johannesburg.
k) Letter from Justa to Int. W.W.	19.8.1968	Re Herbert Spencer.
l) Letter from Sonja to Int. Chief W.W.	23.8.1968	Article in Press. Warning on Scientology.
m) Executive Directive.	21.6.1968	Intelligence Report on Brian Montgomery.
n) Report.	19.8.1968	Interview with Brian Montgomery.
o) Envelope.	20.8.1968 Johannesburg	Addressee Mr. B. Day, East Grinstead, Sussex, England.

133 Magazine. Total Freedom AF No. 4.

134 Understanding Magazine. Issue 76.

135 Group of 18 letters from different persons addressed to Mr. W.J. (Bill) Botha,
disconnecting from him of -

13.8.1965	5.9.1966	30.12.1967
20.12.1965	7.9.1966	12.1.1968
9.6.1966	13.12.1966	16.1.1968
25.7.1966	13.12.1966	20.3.1968
6.8.1966	2.3.1967	5.6.1968
27.8.1966	6.3.1967	14.7.1968

136 Group of documents consisting of copies of -

- a) HCO Policy letter of 20.8.1965 - General Amnesty.
- b) HCO Policy letter of 13.3.1966 - Amnesty.

- c) Letter of 17.8.66 from Letter Registrar, East Grinstead to W.J. Botha, East London.
- d) Circular letter of 18.7.1966 by L. Ron Hubbard on Moratorium Ethics.
- e) Circular letter of 18.7.1966 from L. Ron Hubbard.
- f) Executive Directive of 2.1.1968 from Ron. Survival of Scientology.
- g) Letter of 5.2.1968 from Letter Registrar, East Grinstead to W.J. Botha, East London.
- h) Journal. The Auditor No. 31 World Wide.
- 137 Journal. The Auditor No. 14 World Wide.
- 138 Group of documents to demonstrate what is being used for OT Processes, consisting of copies of -
 - a) HCO Technical Letter of 15.2.1963. The 18 Prepcheck Buttons.
 - b) HCO Bulletin of 22.2.63. Routine 3-M. Rundown by steps.
 - c) HCO Bulletin of 8.3.1963. Use of the big middle rudements.
 - d) HCO Bulletin of 13.3.1963. The end of a G.P.M.
 - e) HCO Bulletin of 17.3.1963. R2 - R3 Corrections. Typographicals and added notes. HCO Bulletin of 13.3.1963 Issue II.
 - f) HCO Bulletin of 18.3.1963. R2 - R3 Important data. Don't force the P.C.
 - g) HCO Bulletin of 23.3.1963. Clear and O.T.
 - h) HCO Bulletin of 30.3.1963. An interim rapid summary of clearing.
 - i) HCO Bulletin of 2.4.1963. Diagrams illustrating tape of 28.3.63.
 - j) HCO Bulletin of 6.4.63. R-3 M2. What you are trying to do in clearing.
 - k) HCO Policy letter of 2.8.1963. Public project one.
 - l) HCO Policy letter of 7.9.63. Scientology five. Justice. Committees of Evidence. Administration of Scientology Jurisprudence.
 - m) HCO Policy letter of 21.2.1961. Pattern for city offices.
 - n) HCO Technical form of 17.10.1963. R-2c slow assessment by dynamics.
 - o) HCO Information letter of 24.11.1963. Essential information every Scientologist should know.
 - p) HCO Information letter of 10.12.1963. Scientology Zero. The dangerous environment. The true story of Scientology.
 - q) HCO Information letter of 17.12.1963. Ron's Journal No. 7.
 - r) HCO Bulletin of 8.4.1963. Routine 3-M2 Corrected line plots.
 - s) HCO Technical Form of 26.5.1963. Line plot first series corrected.
- 139 Letter of 1.11.1961 to John and Jean Kennedy from Bertha (ante-Natal Guidance Centre, Johannesburg).
- 140 Group of journals.
 - a) The Auditor No. 1 - May 1964.
 - b) " " " 2 - June 1964.
 - c) " " " 4 - Oct. 1964.
 - d) " " " 5 - Nov. 1964.

- e) The Auditor No. 6
 - f) " " " 7
 - g) " " " 9 World Wide.
 - h) " " " 17 " "
 - i) " " " 18 " "
 - j) " " " 21 " "
 - k) " " " 24 " "
 - l) " " " 25 " "
 - m) " " " 27 " "
 - n) " " " 46 " "
 - o) " " " 47 " "
- 141 Booklet. A student comes to Saint Hill.
- 142 Booklet. East Grinstead: Photo story of L. Ron Hubbard.
- 143 Group of four photographs depicting a typical Scientology group being instructed by the late John Kennedy, also showing how the Meter is used and how sessions are set up.
- 144 a) Leaflet. The golden rule in ten of the world's great religions.
b) Leaflet. Critics of Scientology.
- 145 Group of documents consisting of copies of -
a) HCO Information letter of 11.4.1963. Scientology and other religions.
b) Letter (of July 1962?) from L. Ron Hubbard (Johannesburg) to Dear Scientologist.
c) A letter from L. Ron Hubbard to Government Officials etc. Re Film Industry for S.A.
d) HCO Bulletin South Africa, 24.7.1960 issued from Johannesburg.
- 146 Group of documents consisting of copies of -
a) HCO Policy letter of 13.3.1963. Amnesty.
b) HCO Policy letter of 20.8.1965 - General Amnesty.
c) HCO Ethics Order of 13.5.69. Convening a Committee of Evidence. To Johannesburg Area and South Africa.
d) HCO Ethics Order of 9.6.1965: Suppressive person: H. Rheeder and those concerned.
e) HCO Executive Letter of 22.10.69: Subject: Melbourne Bill News.
f) HCO Information letter of 30.10.62. Paul van Niekerk and comrades.
g) HCO Information letter of 26.10.62. Paul van Niekerk - Security Risk.
h) HCO Information letter of 22.10.1962. Johannesburg.
i) HCO Information letter of 9.11.1962. Ron's Journal No. 2.
- 147 Photo-copy of a letter of 24.11.59 from John Kennedy, Bulawayo to Frank.
- 148 Photo-copy of a letter of 5.5.50 from Jean Kennedy, Bulawayo to Keith.
- 149 Photo-copy of a letter of 9.7.60 from John Kennedy, Bulawayo to Rita.

- 150 Photo-copy of a letter of 18.7.60 from Jean, Bulawayo to Rita.
- 151 Photo-copy of a letter of 18.7.60 from Jean, Bulawayo to Alison.
- 152 Photo-copy of a letter of 13.8.60 from John Kennedy, Bulawayo to Jean.
- 153 Photo-copy of a letter of 13.8.60 from Jean, Bulawayo to Alison.
- 154 Photo-copy of a letter of 15.8.60 from Jean, Bulawayo to Alison.
- 155 Photo-copy of a letter of 25.8.60 from Jean, Bulawayo to Alison.
- 156 Photo-copy of a letter of 30.8.60 from Jean, Bulawayo to Frank.
- 157 Photo-copy of a letter of 7.9.60 from Jean, Bulawayo to Alison.
- 158 Photo-copy of a letter of 30.9.60 from Jean, Bulawayo to Alison.
- 159 Photo-copy of a letter of 1.3.61 from Jean Kennedy, to Ron.
- 160 Photo-copy of a letter of 20.7.60 from Alison Parkhouse to HCO Executive
Sec. Africa, to Mrs. J. Kennedy.
- 161 HCO Information letter of 13.4.61. New Clear in Africa.
- 162 Photo-copy of a letter of 12.4.61 from John K., Bulawayo to Peter.
- 163 Photo-copy of a letter of 18.4.61 from Jean K., Bulawayo to Rosmond, East
Grinstead, Sussex, England.
- 164 Photo-copy of a letter of 18.4.61 from Jean K., Bulawayo to Lama.
- 165 HCO Information letter of 8.5.61. New Clear in Africa (By Auditor John Kennedy).
- 166 Photo-copy of a letter of 18.4.61 from Jean K., Bulawayo to Ron.
- 167 Photo-copy of a letter of 24.5.61 from Jean, Bulawayo to Vicky.
- 168 Photo-copy of a letter of 8.8.61 from Jean, Bulawayo to Wally.
- 169 Photo-copy of a letter of 16.8.61 from Jean, Bulawayo to Vicky.
- 170 Photo-copy of a letter of 8.9.61 from Me to Vicky.
- 171 Photo-copy of a letter of 15.9.61 from Jean, Bulawayo to Vicky.
- 172 a) Photo-copy of a letter of 26.10.61 from Vicky du Toit HCO Cont. Sec. -
Africa, to Mrs. Jean Kennedy.
b) Photo-copy of a letter of 15.10.61 from Jean to Vicky.
- 173 Photo-copy of a letter of 19.11.61 from John and Jean, Bulawayo to Ron Senogles.
- 174 Photo-copy of a letter of 29.11.61 from John and Jean, Bulawayo to Ron Senogles.
- 175 Photo-copy of a letter of 20.2.62 from Jean, Bulawayo to Vicky.
- 176 HCO Information letter of 18.4.1962. Prechecking Assist.
- 177 Group of documents consisting of -
a) Account of 25.3.1962 of Bill Botha from the Hubbard Association
of Scientologists International, Johannesburg for R133.
b) Contract of 21.3.1960 between Bill Botha and the Academy of
Scientology, Johannesburg.
c) Release Certificate of 21.3.1960 signed by W.J. Botha.
d) Not completed "Promise to pay" form.
e) Not completed Certificate Check Sheet.

- 178 Copy of HCO Ethics Order of 12.7.1965 from HCO Area Secretary:
Suppressive Person, Bill Botha of East London.
- 179 Photo-copy of HCO Policy letter of 9.5.A.D.15 (1965) from L. Ron Hubbard,
Hubbard Communications Office, East Grinstead. Field Auditors become staff.
- 180 Circular letter from Bill Botha, January 1966. A meeting of Club Universal,
East London.
- 181 Copy of News Letter by Bill Botha, Scientology Club of East London.
- 182 Circular letter to Dear Friend re courses at Scientology, East Grinstead
from Herbie Parkhouse.
- 183 Handbill. Total Power. Various courses.
- 184 Journal. The Auditor No. 14 World Wide.
- 185 Photo-copy of letter of 4.10.1962 from Jean, Bulawayo to Jean.
- 186 a) Photo-copy of letter of 19.2.1963 from John to Pierre.
b) Photo-copy of letter of 25.2.1963 from P.J. Ollemans to Mr. John Kennedy,
Bulawayo.
- 187 Copy of page (2) of letter from Jean.
- 188 Photo-copy of letter of 14.3.1963 from Jean to Jane.
- 189 Letter of 22.5.1963 from Jean Kennedy, Bulawayo to Mike Furse, East Grinstead.
- 190 a) Letter of 24.8.1963 from Jean to L. Ron Hubbard, East Grinstead.
b) Copy of letter from L.R.H. to Jean Kennedy.
- 191 Photo-copy of Memorandum on: Reality; Ego Motivators; Emotions; Control;
Past Experience and Survival.
- 192 a) Copy of HCO Bulletin of 10.8.A.D.12 (1962) from L. Ron Hubbard, issued
from Hubbard Communications Office, Johannesburg. How it feels to go
clear.
b) Pamphlet. A prayer for Man's Spiritual Rights.
- 193 Photo-copy of Memorandum: SEC ED - 13SY, 27.6.1966, Salisbury, by L. Ron
Hubbard. Investigation.
- 194 Sheet of paper showing the name Fay Maccrae.
- 195 Copy of telegram of 15.7.1965 from Jean Kennedy, Johannesburg to Hubbard,
Salisbury.
- 196 Photo-copy of record of Inquest No. 58 of 1959 held at Johannesburg on
30.8.1966 and 1.9.1966 into the death of Mr. John Bernard Kennedy on 11.5.1966.
- 197 Copy of letter of 6.5.1964. Mrs. Jane Kember, Continental Director to Mr. and
Mrs. J. Kennedy, Johannesburg.
- 198 Durban Scientology Magazine, Purpose No. 15 (1968).
- 199 Photo-copy of Articles of Association of Hasi (Proprietary) Limited (changed
to Hubbard Scientology Organizations in South Africa (Pty.) Ltd. on 23.12.1966).
Registered under No. 657422 on 31.8.1965, The Companies Act 1926.
- 200 Photo-copy of Memorandum of Association of Hasi (Proprietary) Limited (changed
to Hubbard Scientology Organization in South Africa (Pty.) Ltd. on 23.12.1966).
Registered under No. 657422 on 31.8.1965, the Companies Act 1926.
- 201 Letter of 16.6.69 from Registrar, the Church of Scientology in South Africa
(Pty.) Ltd., Johannesburg to Mr. Teifel.

202 a) Copy of HCO Policy Letter of 23.10.1961. Hubbard Communications Office, Johannesburg. (Issued Saint Hill). H.G.C. Pre-processing Security Check. HCO W.W. Sec. Form 9.

b) Copy of The Only Valid Security Check, HCO Sec. Form 3.

203 Press cutting. The Daily Mail (England) 14.2.1966. This man is Bogus.

204 Photo-copy of Memorandum of 8.1.1968 by J.N.O. Interview, Dr. E.L. Fisher.

205 Photo-copies of group of documents consisting of -

a) Letters -

<u>From</u>	<u>Date</u>	<u>To</u>
i) S.A. Psychological Association, Johannesburg.	6.12.1965	S.A. Medical and Dental Council, Pretoria.
ii) Mrs. O.D. Groenewald, Meyerton.	25.11.1965	S.A. Psychological Association, Johannesburg.
iii) S.A. Psychological Association, Johannesburg.	6.12.1965	Mrs. O.D. Groenewald, Meyerton.
iv) S.A. Medical and Dental Council, Pretoria.	29.12.1965	S.A. Psychological Association, Johannesburg.
v) S.A. Medical and Dental Council, Pretoria.	29.12.1965	The Medical Association of South Africa, Pretoria.
vi) The Medical Association of South Africa, Pretoria.	22.2.1966	S.A. Medical and Dental Council, Pretoria.
vii) Society of Neurologists and Psychiatrists in S.A., Durban.	11.2.1966	The Medical Association of South Africa, Pretoria.

b) Press cutting. The Medical Chronicle of 1.3.1966: Scientology Banned.

206 Group of letters -

<u>From</u>	<u>Dated</u>	<u>To</u>
a) Mr. J.H. du Plessis, Johannesburg.	9.11.1966	Dr. E.L. Fisher, M.P., Johannesburg.
b) Mr. J.H. du Plessis, Johannesburg.	13.1.1966	Dr. E.L. Fisher, M.P., Cape Town.
c) Dr. E.L. Fisher, M.P., Cape Town.	27.1.1966	Mr. J.H. du Plessis, Johannesburg.

207 South African Broadsheet. Issue No. 1, 1968: S.A. Beware.

208 a) Letter of 8.9.1969 from the Scientology Organization in South Africa (Pty.) Ltd., to Dr. E.L. Fisher, M.P., Johannesburg.

b) Repetition of the above letter in the Sunday Times, Johannesburg, 21.9.1969.

209 Photo-copy of Time Track Sheet, of 6.9.1963: Scientology Organization in South Africa (Pty.) Ltd., Johannesburg: Dr. E.L. Fisher, M.P.

210 Photo-copy of letter of 29.10.1968 from Thies to Charles re Pickwick Printers, with note from Charles to Thies.

- 211 Photo-copy of Memorandum by Thom re People who supply F. with information.
- 212 Photo-copy of Memorandum by Thom to Hilda re Meeting with F. on 21.8.1967.
- 213 Photo-copy of Memorandum of 8.9.1967, Potchefstroom. From ? to Joy.
- 214 Photo-copy of Memorandum by Dr. Fisher, M.P., on Scientology.
- 215 Photo-copy of letter of 17.11.1966 from Miss W.P. de Beer, Bellville, C.P. to the Editor, Cape Times, Cape Town.
- 216 Photo-copy of press cutting: Letter in the Evening Post, Port Elizabeth, 8.10.1968.
- 217 Photo-copy of letter of 6.8.1966 from Mrs. F. Glazer, Johannesburg to the Minister of Justice, Cape Town.
- 218 Letter of 8.5.1968 from Mrs. F. Glazer, Johannesburg to the Prime Minister, Cape Town.
- 219 Group of documents consisting of -
 - a) Receipt of 30.5.1966 from Hubbard Association of Scientologists, Johannesburg, for R10 in favour of Mike Glazer, Johannesburg.
 - b) Receipt of 30.5.1966 from Hubbard Association of Scientologists, Johannesburg for R52,50 in favour of Mike Glazer, Johannesburg.
 - c) Letter of 23.11.1966 from Hubbard Association of Scientologists, International, Johannesburg to Mike Glazer, Johannesburg.
 - d) Photo-copy of press cutting. The Daily Telegraph. Banned Scientologist chief urges talks.
 - e) Letter of 4.3.1968 from Hubbard College of Scientology, East Grinstead, to Mike Glazer, Johannesburg.
 - f) Letter of 16.6.1966 from Hubbard Association of Scientologists International, Johannesburg, to Mike Glazer, Johannesburg.
 - g) Certificate of Release, Hubbard Association of Scientologists International, Sussex, England in favour of Mike Glazer for Grade III Release.
 - h) Circular letter from Treasurer, Hubbard Association of Scientologists International, Johannesburg to Dear Scientologist.
 - i) Statement of 30.6.1966. Humbly dedicated to Mike.
- 220
 - a) Final Summons of 20.3.1968 from the Hubbard Scientology Organization in S.A. (Pty.) Ltd., Johannesburg to Mike Glazer.
 - b) Summons of 4.3.1968 from the Hubbard Scientology Organizations in S.A. (Pty.) Ltd., Johannesburg to Mike Glazer.
- 221 Group of documents consisting of -
 - a) Two envelopes with notes thereon addressed to Mrs. F. Glazer, Johannesburg.
 - b) Two letters of 29.1.1968 from the Hubbard Scientology Organizations in South Africa (Pty.) Ltd., Johannesburg to Mrs. F. Glazer, Johannesburg.
- 222 Photo-copy of a Questionnaire.
- 223 Photo-copy of a Statement of 29.5.1966 at Johannesburg by T.A. Peeters.
- 224 Photo-copy of a Statement of 13.1.1967 at Johannesburg by T.A. Peeters.
- 225 Photo-copy of press cutting: Rand mother seeks ban on Scientology.
- 226 Photo-copies of -

- a) Note of 30.8.1968 from Helen Parselle to Thies.
- b) Note of 9.9.1968 from Thies to Helen.
- 227 Magazine. Total Freedom, International S.A. Edition No. 2.
- 228 Copy of Circular of 26.8.1969, Tara, The H. Moross Centre re Programme of Professional Unit Conferences: September 1969.
- 229 Photo-copies of group of documents consisting of -
 - a) Letter of 7.7.1969 from the Church of Scientology, Johannesburg to Dr. E.C. Raymond.
 - b) Article: Psycho-somatic Disorders and the present Mental Health Situation (Dr. Steve Jarvis). April 1969.
 - c) Letter of 6.8.1969 from the Secretary to the Commission (Scientology) to the Church of Scientology, Johannesburg.
- 230 Extract from the book Psychosomatic Medicine. The first Hahnemann Symposium. Edited by John H. Nadine, M.D. and John H. Mayer M.D. Chapter 48.
- 230A Group of documents from the South African Psychology Association, Johannesburg, consisting of -
 - a) Memorandum of October 1969, presented to the Scientology Commission.
 - b) The Constitution of the South African Psychological Association.
 - c) The Ethical Standards of Psychologists.
 - d) Membership List, May 1969.
 - e) (i) Article in the American Psychologist, November; 1950. Volume 5, No. 11.
 - (ii) Press cutting. U.S. Seizes devices of Cult in raid.
 - (iii) Press cutting. Washington Post, 1.6.1963: Cult blasts U.S. seizure of devices.
 - (iv) Handbills: Scientology.
 - Book Order Form.
 - The Hubbard Association of Scientologists International.
 - The Aims of Scientology.
 - Ever felt like this.
 - Get Scientology Training.
 - This is Scientology.
 - f) (i) Photo-copy of Article: Why I do not believe in Scientology (C.F. Kruger) 24.4.1961.
 - (ii) Photo-copy of Article: Further details about Scientology. (John W.F. Böhr).
 - g) (i) Photo-copy of letter of 8.4.1969 from the Ontario Board of Examiners in Psychology, Toronto Ontario to the S.A. Psychological Association, Johannesburg.
 - (ii) Photo-copy of a letter of 27.6.1966 from the Monash University, Victoria, Australia to S.A. Psychological Association, Johannesburg.
 - h) Roneod copy of a Memorandum of April 1969, London from the British Psychological Society, to Sir John Foster.
 - i) Photo-copy of a letter of 21.4.1969 from the Australian Psychological Society, Victoria, Australia to the S.A. Psychological Association, Johannesburg.
 - j) Schedules:

- (i) Part 3: The Professional Registers of the South African Psychological Association.
- (ii) Part 4: Rules regarding the conditions under which registered Psychologists and Psychotechnicians may carry on their calling.
- (iii) Part 5: By-laws.
- 231 Press cutting. World Digest, November 1960. Now they can read a tomato's thoughts.
- 232 Photo-copies of the following -
- a) "Brief van 23.10.1968 van die Suid-Afrikaanse Sielkundige Vereniging, Johannesburg aan die S.A. Mediese en Tandheelkundige Raad, Pretoria".
- b) "Brief van 11.10.1968 van die Suid-Afrikaanse Sielkundige Vereniging, Johannesburg aan die Minister van Gesondheid, Kaapstad".
- 233 Photo-copies of the following group of documents -
- a) Letters -
- | <u>From</u> | <u>Date</u> | <u>To</u> |
|---|-------------|---|
| (i) S.A. Psychological Association, Johannesburg. | 6.12.1965 | S.A. Medical and Dental Council, Pretoria. |
| (ii) Mrs. O.D. Groenewald, Meyerton. | 16.11.1965 | National Institute Personnel Research. |
| (iii) Mrs. O.D. Groenewald, Meyerton. | 25.11.1965 | The S.A. Psychological Association, Johannesburg. |
| (iv) The S.A. Psychological Association, Johannesburg. | 6.12.1965 | Mrs. O.D. Groenewald, Meyerton. |
| (v) S.A. Medical and Dental Council, Pretoria. | 29.12.1965 | The S.A. Psychological Association, Johannesburg. |
| (vi) S.A. Medical and Dental Council, Pretoria. | 29.12.1965 | Medical Association of S.A., Pretoria. |
| (vii) Medical Association of South Africa, Pretoria. | 23.2.1966 | S.A. Medical and Dental Council, Pretoria. |
| (viii) Society of Neurologists and Psychiatrists of South Africa, Durban. | 11.2.1966 | Medical Association of South Africa, Pretoria. |
| (ix) S.A. Psychological Association, Johannesburg. | 1.3.1966 | S.A. Medical and Dental Council, Pretoria. |
- b) Press cutting. Medical Chronicle, 1.3.1966. Scientology banned.
- 234 Sworn Statement of 15.11.1968 at Edinburgh, by L. Benjamin, East Grinstead.
- 235 Photo-copy of -
- "Verslag van 1.6.1960 te Johannesburg oor nadoodse ondersoek. H.F. Snow, oorlede 31.5.1960".

- 236 Photo-copy of a Memorandum in defence of Psychiatry as a scientific medical discipline in the management of mental disorder by Dr. A.M. Lamont, Commissioner for Mental Health.
- 237 Handbill. Inquiry into Psychiatry. 14.8.1967, Durban.
- 238 Handbill from Committee for Ethics in mental healing, Johannesburg. To all Citizens.
- 239 Photo-copies of the following letters -
- | <u>From</u> | <u>Date</u> | <u>To</u> |
|--|-------------|--|
| a) The Rev. C. Wilkins,
Methodist Church of S.A.,
Durban. | 5.5.1969 | The Secretary for Health,
Cape Town. |
| b) Secretary for Health,
Cape Town. | 3.5.1968 | The Rev. C. Wilkins,
Durban. |
| c) Secretary to the
Commission (Scientology),
Pretoria. | 23.5.1969 | The Rev. C. Wilkins,
Durban. |
| d) The Rev. C. Wilkins,
The Methodist Church of
South Africa,
Durban. | 24.7.1969 | The Secretary to the Commission
(Scientology),
Pretoria. |
- 240 Press cutting. The Sunday Times (England), 6.10.1969. The odd beginning of Ron Hubbard's career.
- 241 Group of documents consisting of -
- a) Handbill. Join the crusade to make a healthy England (1969).
 - b) Magazine. Certainty. Minor Issue Vol. 16, No. 4.
 - c) Handbill. Buy Dianetics: The Evolution of a Science.
 - d) Handbill. Read The Problems of Work.
 - e) Handbill. This could be you.
 - f) Freedom Magazine. No. 20.
 - g) Freedom Magazine. International Edition No. 4.
 - h) Booklet. Successes of Scientology.
- 242 Letter of 24.9.1969 from Guardian WW, The Church of Scientology of California, The Hubbard Scientology Organization, World Wide, East Grinstead to Mr. J.I. Hall, Crawley, Sussex.
- 243 Letter of 23.10.1968 from Ethics Officer, The Hubbard Scientology Organizations in South Africa (Pty.) Ltd., Johannesburg, to Dear Werner.
- 244 Photo-copy of letter of 10.10.1962 from Herbie to Jack.
- 245 Copies of the following documents -
- a) Telex JBI03 from Rons, Johannesburg to Scientology, East Grinstead.
 - b) Telex JBI06 of 4.10.1962 from Paul, Johannesburg to Scientology, East Grinstead.
 - c) Telex JB228 of 15.10.1962 from Paul and Sue to Scientology, East Grinstead.
- 246 "Twee briewe van 15.6.1969 en 22.6.1969 van Mevr. L. Viljoen van Ladysmith, Natal aan Mevr. Snow".

247 Photo-copy of a letter of 25.6.1969 from Jean Nicholson, Johannesburg to Mrs. Snow.

248 a) Letter of 25.3.1968 from D. Bizzell, Durban to the Prime Minister.

b) Copy of Confidential Statement by D.J.L. Bizzell, Durban.

249 Photo-copies of a group of documents consisting of -

<u>From</u>	<u>Date</u>	<u>To</u>
a) "Brief: Griffier, Hooggeregshof, Bloemfontein.	10.11.1958	Landdros, Bloemfontein".
b) Letter: J.H. du Plessis, Johannesburg.	29.8.1958	Chief Magistrate, Bloemfontein.
c) "Brief: Griffier, Hooggeregshof, Bloemfontein.	24.10.1958	Landdros, Bloemfontein.
d) "Brief: J.H. du Plessis, Johannesburg.	8.10.1958	Landdros, Bloemfontein".
e) "Brief: Landdros, Bloemfontein.	28.10.1958	J.H. du Plessis, Johannesburg.
f) "Rekord van saak in Landdroskantoor, Bloemfontein op 24.6.1958. Die Kroon teen J.H. du Plessis."		

250 Photo-copy of letter of 19.10.1966 from Hennie du Plessis to L. Ron Hubbard, East Grinstead.

251 Photo-copies of a group of letters consisting of -

<u>From</u>	<u>Date</u>	<u>To</u>
a) J.H. du Plessis, Johannesburg.	18.8.1966	J. McMaster, East Grinstead.
b) John.	25.8.1966	J.H. du Plessis, Johannesburg.
c) Hennie, Johannesburg.	30.8.1966	J. McMaster, East Grinstead.
d) Hennie du Plessis, Johannesburg.	8.9.1966	Mrs. K. Botha, Johannesburg.
e) "J.H. du Plessis, Johannesburg.	22.9.1966	Kommissie van Onderzoek i.s. Sluipmoord op Dr. H.F. Verwoerd, Kaapstad".
f) "J.H. du Plessis, Johannesburg.	27.10.1966	Persunie, Johannesburg".
g) "J.H. du Plessis, Johannesburg.	2.11.1966	Dr. A. Hertzog, Minister van Gesondheid, Pretoria".
h) J.H. du Plessis, Johannesburg.	9.11.1966	Newspaper Press Union, Johannesburg.
i) J.H. du Plessis, Johannesburg.	11.11.1966	L. Ron Hubbard, East Grinstead.
j) H. du Plessis.	17.11.1966	L. Ron Hubbard, East Grinstead.
k) Hennie.	14.11.1966	L. Ron Hubbard, East Grinstead.

l) L. Ron Hubbard, East Grinstead.	14.11.1966	H. du Plessis, Johannesburg.
m) L. Ron Hubbard, East Grinstead.	28.11.1966	H. du Plessis, Johannesburg.
n) L. Ron Hubbard, East Grinstead.	30.11.1966	H. du Plessis, Johannesburg.
o) L. Ron Hubbard, East Grinstead.	30.11.1966	H. du Plessis, Johannesburg.
p) Hennie.	7.12.1966	L. Ron Hubbard, East Grinstead.
q) L. Ron Hubbard, East Grinstead.	2.12.1966	H. du Plessis, Johannesburg.
r) "J.H. du Plessis.	7.12.1966	P.M.K. le Roux, Minister van Binnelandse Sake, Pretoria".
s) Hennie.	4.1.1967	L. Ron Hubbard, East Grinstead.
t) J.H. du Plessis, Johannesburg.	6.1.1967	I. Morris, Johannesburg.
u) ?	10.1.1967	L. Ron Hubbard, East Grinstead.
v) Hennie.	13.1.1967	L. Ron Hubbard, East Grinstead.
w) Hennie.	20.1.1967	L. Ron Hubbard, East Grinstead.
x) I. Morris.	20.1.1967	Messrs. Venter, Du Plessis and Partners, Johannesburg.
y) ?	3.2.1967	L. Ron Hubbard, East Grinstead.
z) L. Ron Hubbard, East Grinstead.	10.2.1967	H. du Plessis.
aa) H. du Plessis.	1.3.1967	Mrs. M.S. Hubbard, East Grinstead.
bb) H. du Plessis.	15.3.1967	HCO Executive Secretary, Africa, Johannesburg.
cc) I. Morris, Johannesburg.	17.3.1967	Hubbard Association of Scientologists, Johannesburg.
dd) Mrs. K. Botha, Johannesburg.	30.3.1967	Mrs. U. Heslop, Johannesburg.
ee) I. Morris.	3.4.1967	J.H. du Plessis, Johannesburg.
ff) J.H. du Plessis.	7.4.1967	I. Morris, Johannesburg.
gg) I. Morris.	17.4.1967	J.H. du Plessis and Co., Johannesburg.
hh) H. du Plessis, Johannesburg.	8.5.1967	HCO Executive Secretary, Africa, Johannesburg.

- | | | | |
|-----|---|--------------------------|---|
| ii) | H. du Plessis,
Johannesburg. | 11.5.1967 | Mrs. M.S. Hubbard,
East Grinstead. |
| jj) | J.H. du Plessis. | 12.5.1967
(Statement) | |
| kk) | H. du Plessis,
Johannesburg. | 25.5.1967 | Mrs. J. Ollemans,
Port Elizabeth. |
| ll) | "J.H. du Plessis. | 2.6.1967 | Dr. A. Hertzog,
Minister van Gesondheid,
Kaapstad". |
| mm) | "Sciëntologie - 'n antwoord op die noulettende ondersoek".
(Memorandum). | | |
- 252 a) Photo-copy of letter of 4.10.1969, London from J.H. du Plessis to Mrs. Jane Kember, East Grinstead.
- b) Photo-copy of letter of 4.10.1969, London from J.H. du Plessis to the Attorney General Eastern Cape, Grahamstown.
- 253 Photo-copies of a Group letters consisting of -
- | | <u>From</u> | <u>Date</u> | <u>To</u> |
|----|--|-------------|---|
| a) | Ambassador
S.A. Embassy,
Athens. | 28.2.1969 | The Secretary for Foreign
Affairs,
Cape Town. |
| b) | The Secretary for Foreign
Affairs,
Pretoria. | 14.3.1969 | The Secretary for Health,
Cape Town. |
| c) | The Secretary for Health,
Cape Town. | 8.4.1969 | The Secretary for Foreign
Affairs,
Pretoria. |
| d) | The Secretary for Foreign
Affairs,
Pretoria. | 12.5.1969 | The Secretary for Health,
Pretoria. |
| e) | Public Relations Chief
Africa,
The Church of Scientology
in South Africa (Pty.)
Ltd.,
Johannesburg. | 27.5.1969 | The State President,
Cape Town. |
| f) | Public Relations Bureau,
The Church of Scientology
in South Africa (Pty.)
Ltd.,
Johannesburg. | 12.5.1969 | (Press Release). |
| g) | The Secretary to the State
President,
Pretoria. | 5.6.1969 | Public Relations Chief, Pretoria,
The Church of Scientology in
South Africa (Pty.) Ltd.,
Johannesburg. |
| h) | The Secretary for Health,
Pretoria. | 22.8.1969 | The Secretary for Foreign Affairs,
Pretoria. |
- 254 Air mail envelope addressed to Mr. and Mrs. Goodman, Cape Town from Mr. Goodman, Apollo, East Grinstead.
- 255 Photo-copies of a group of documents consisting of -
- a) HCO Information letter of 6.3.1967. Child Processing.
- b) Press cutting. The Eastern Province Herold, 2.12.1960.
Death lessons angers parents.

- c) Press cutting. Is this what L. Ron Hubbard's "Scientology" calls mental help?
- d) Press cutting: Quick-trained Scientologists scream "Communism!" when Dr. Hubbard's processes are criticised by a "nonentity".
- e) Press cutting: It reads like science fiction: A qualified Scientologist tells why he dropped Dr. L. Ron Hubbard's supermen theories. He regards them as Unsound.
- 256 Photo-copy of HCO Information letter of 16.3.1964. The U.S. Saturday Evening Post Article of 14.3.1964.
- 257 Understanding Magazine. Issue 76.
- 258 ARC Cape Town Scientology Magazine Issue XIV.
- 259 Photo-copy of HCO Bulletin of 15.9.1959. Cape Town. Dissemination Tips.
- 260 Photo-copy of HCO Executive letter of 11.1.1967. Cape Town. Chaplains.
- 261 Photo-copy of HCO Executive letter of 5.9.1966. Cape Town. How to do a noisy investigation.
- 262 Photo-copy of HCO Executive letter of 19.7.1966. Cape Town. Public Attacks. Legal Point.
- 263 Photo-copy of Article: Can Scientology really rescue you? Hendrik de Bruyn.
- 264 Photo-copy of South African Personality Analysis of Mr. A.B. Daneel. 13.6.1961.
- 265 Copy of Memorandum on Scientology - November 1969, by Dr. A.B. Daneel.
- 266 Photo-copy of a Memorandum on Scientology. 23.9.1968.
- 267 Handbill. Changing Conditions.
- 268 Photo-copy of Handbill. Scientology Childrens Group, Cape Town.
- 269 Photo-copy of Memorandum on Scientology.
- 270 Photo-copy of HCO Policy Letter of 22.11.1961. Training course rules and regulations.
- 271 Photo-copy of a letter of 28.3.1968 from Messrs. Slood, Broido, Hesselson and Liknaitzky, Johannesburg to Mrs. Lily Paltiel, Cape Town.
- 272 Photo-copy of HCO Policy Letter of 10.4.1961. Press Policy.
- 273 Group of letters consisting of -

<u>From</u>	<u>Date</u>	<u>To</u>
a) F. Barei, Hubbard College of Scientology, East Grinstead.	28.12.1967	Mrs. S.D. Starkey, Stutterheim.
b) Temporary Ethics Officer, Hubbard Scientology Organization, Port Elizabeth.	7.11.1966	Mrs. S.D. Starkey, Stutterheim.
c) Sheila Doreen Starkey, Stutterheim, C.P.	31.10.1966	Open letter to Scientologists on the subject of Total Disconnection.

- 274 Group of documents consisting of copies of -
- a) Understanding Magazine. Issue 61.
- b) Understanding Magazine Minor. Volume 1. Issue 2.

- c) Journal. The Auditor No. 36 World Wide.
- d) HCO Bulletin of 19.9.1960, Johannesburg, Captive Brains.
- e) HCO Bulletin of 21.3.1961, Johannesburg. Script of a model session.
- f) HCO Policy Letter of 10.4.1961, Johannesburg. Press Policy.
- g) HCO Policy Letter of 23.10.1961. Johannesburg. HGC Pre-processing Security Check.
- h) HCO Bulletin of 26.10.1961. Johannesburg. Safe Auditing Table.
- i) HCO Information Letter of 24.11.1963, East Grinstead. Essential Information every Scientologist should know.
- j) HCO Policy Letter of 23.12.1965, East Grinstead. Suppressive Acts. Suppression of Scientology and Scientologists. The Fair Game Law.
- k) HCO Policy Letter of 10.5.1965. East Grinstead. Releases, Vital Data.
- l) HCO Bulletin of 28.6.1965, East Grinstead. Releases, Different Kinds.
- m) Circular. Cape Town. The Scientology Foundation.
- n) Circular. Cape Town. Hubbard Guidance Centre.
- o) Excerpt (Hansard, Britain?) Pages 1215 to 1228 of 6.3.1967.
- p) Group of press cuttings. 46 Articles concerning Scientology.
- 275 Photo-copies of -
- a) Record of proceedings, House of Commons, No. 1359/1967/68 of 25.7.1968.
- b) Record of proceedings, House of Commons (pp. 938 - 1941) of 27.1.1969.
- 276 Journal. The Auditor No. 35 World Wide.
- 277 Memorandum on Scientology, of 1.8.1968, Cape Town by Mrs. E.F. Paltiel.
- 278 Pamphlet. Scientology: Plan for world peace by L. Ron Hubbard.
- 279 Copy of HCO Information Letter of 16.2.1969. East Grinstead. Ron's Journal 1968. South African Supplement for issue at tape play B.P.I.
- 280 Sworn statement of 16.10.1969, Johannesburg by Mrs. R. Glazer.
- 281 Photo-copy of a Memorandum - A brief review of the schools of thought that have contributed to research advances which could conceivably be used for the benefit of psychiatric patients with consideration of some further needs in these on-going activities.
- 282 Confidential Statement, To whom it may concern by Jan Lacey regarding an interview on 24.2.1969 with Mr. T.G. Stander.
- 283 Booklet. Brain-washing by Charles Stickley.
- 284 Group of Journals. The Auditor No. 11 World Wide.
No. 12 World Wide.
No. 13 World Wide.
No. 45 World Wide.
Extra. Special South African Issue.
- 285 Copy of HCO Information Letter of 1.9.1963 East Grinstead. A sad report.
- 286 Understanding Magazine Issue 80.
- 287 Photo-copies of -
- a) Note of 9.9.1968 from Thies to Charles.

- b) Executive Directive of 21.8.1968: Board of Directors of the HCO in S.A. (Pty.) Ltd., re lapsing of E-meter patent.
 - c) Envelope date-stamped 11.9.1968 at Johannesburg addressed to K. Kember and P. Kneller, East Grinstead.
- 288 Group of documents consisting of -
- a) Journal. The Auditor No. 41 World Wide.
 - b) Total Freedom Magazine AF No. 2.
 - c) Photo-copy of a statement by the Hubbard Guidance Centre, Johannesburg. Press Release - Immediate. Conspiracy? A Psychological Take over in South Africa?
 - d) Photo-copy of note of 17.10.1968 from Charles to Thies.
 - e) Photo-copy of envelope date-stamped at East Grinstead 21.10.1968, addressed Hubbard Scientology Organization Johannesburg.
 - f) Photo-copy of letter of 18.10.1968 from David Gaiman, PROWW. The Hubbard Scientology Organization, East Grinstead to Tom.
 - g) Photo-copy of envelope date-stamped at East Grinstead on 21.10.1968.
- 289 Envelope date-stamped at East Grinstead on 5.11.1968, addressed to Frank Hardy, Port Elizabeth, containing a Folder with -
- a) Letter of 30.10.1968 to Frank from Advanced Scheduling Registrar, East Grinstead.
 - b) Booklet: The Saint Hill story.
 - c) Registration Packet Form in name of Frank Hardy, Port Elizabeth and various registration forms.
- 290 Group of documents consisting of a letter of 4.11.1968 from Public Relations Chief for Africa, The Hubbard Scientology Organization in South Africa (Pty.) Ltd., Johannesburg, to Brig. P.J. Venter, Head of Security Police, Pretoria, enclosing photo-copies of -
- a) Submission A. Scientology was registered as a religion from its inception in 1954.
 - b) Submission B. On various international organizations.
 - c) Submission C. An attack by the World Federation of Mental Health.
 - d) Submission: A viewpoint of Scientology by C.B.B. Parselle.
 - e) Submissions on behalf of the Church of Scientology of California by Dr. J.F. Hart.
 - f) Brochure: L. Ron Hubbard.
 - g) Press cutting. Evening Post, Port Elizabeth of 26.10.1968. Mental thread to Govt. say Scientologists. Alan Bakalor.
 - h) Brochure: Hate Therapy by Gary Allen.
- 291 Letter of 23.11.1968 from the Hubbard Scientology Organizations, Johannesburg to Brigadier Venter, Head of Security Police, Pretoria, enclosing -
- a) Circular to Dear Official, from The Directors, Scientology Organization: Scientology Organizations.
 - b) Copies of memorandums on -
 - (i) Psychopolitics.
 - (ii) Organization Structure.

- (iii) Relationship to Scientology.
- (iv) The U.K. Organization of the WFMH.
- (v) Areas of National Interest.
- (vi) A short history of the "World Federation of Mental Health".
- (vii) NAH INFO.

c) Photo-copies of enclosures -

- (i) Congressional Records, United States of America No. A.4645 of 13.6.1957.
- (ii) Letter from Deputy Treasurer. United Nations, New York, of 12.11.1968.
- (iii) Article: World Federation for Mental Health.
- (iv) Brochure: A Mental Health Association. It's Structure and Role.
- (v) Brochure: Annual Report 1967. World Federation for Mental Health.
- (vi) Memorandum: About Carstairs.
- (vii) Brochure: Some facts about voluntary donations to the United Nations by private individuals. United Nations. New York, 1967.

292

Bank statements of -

- a) Hubbard Scientology Organizations in South Africa (Pty.) Ltd., with Volkskas, Johannesburg.
- b) The Church of Scientology in S.A. (Pty.) Ltd., with the Netherlands Bank, Johannesburg, comprising certified photo-copies of -
 - A(i) HCO Mission Account. Volkskas, 1967/1968.
 - (ii) L.R.H. Goodwill Repayment Account. The Netherlands Bank, 1969.
 - B(i) HCO Divisional Account. Volkskas, 1967/1968.
 - (ii) HCO Divisional Account. Netherlands Bank, 1969.
 - C(i) Reserved Payment Account. Volkskas, 1967/68.
 - (ii) Reserved Payment Account. Netherlands Bank, 1969.
 - D(i) Main Account. Volkskas, 1967/68.
 - (ii) Main Account. Netherlands Bank, 1969.
 - E(i) Building Account. Volkskas 1967/68.
 - (ii) Building Fund Account. Netherlands Bank, 1969.
 - F(i) General Liability Account. Volkskas, Johannesburg, 1968.
 - (ii) General Liability Fund. Netherlands Bank, Johannesburg 1969.
 - G(i) Salary Account. Volkskas, Johannesburg, 1967/68.
 - (ii) Salary Account. Netherlands Bank, Johannesburg, 1969.
 - H(i) Disbursements Account. Volkskas, Johannesburg, 1967/68.
 - (ii) Disbursements Account. Netherlands Bank, Johannesburg, 1969.
 - I Guardian Reserve Account. Netherlands Bank, Johannesburg, 1969.

- J(i) South African Health Institute (Prop.) Ltd.
- (ii) South African Health Institute (Prop.) Ltd. "Notice Deposit"
ex. current account R4 232,00 (6 months).
- (iii) Guarantee of R4 232 in favour of Messrs. Up and Down Investments
(Pty.) Ltd.
- 293 Group of documents consisting of certified statement of -
- "Rekord van Buitelandse oorplasings deur H.S.O. Organisasie
deur Volkskas, Johannesburg, 1967/1968".
- with certified photo-copies of -
- a) Details of Investments arranged with NEFIC. Ltd., for
Account of the Church of Scientology in S.A. (Pty.)
Ltd. by Netherlands Bank, Johannesburg, 1969.
- b) Details of transfers effected for Account of the
Church of Scientology in S.A. (Pty.) Ltd. in favour
of persons abroad by Netherlands Bank, Johannesburg, 1969.
- c) "Volkskas Johannesburg: Voluta Verkoop/Aangekoop vir
The Hubbard Scientology Organization 1968. Student
H. Swart".
- d) "Volkskas, Johannesburg: Voluta Verkoop/Aangekoop vir
The Hubbard Scientology Organization 1968. Student
M. Anderson".
- e) "Volkskas Johannesburg: Voluta Verkoop/Aangekoop vir
The Hubbard Scientology Organization 1968. Student
T. Rogers".
- f) "Volkskas Johannesburg: Voluta Verkoop/Aangekoop vir
The Hubbard Scientology Organization 1968. Student
N. Herring".
- 294 Sheet of paper: "N.G. Kerk te Bloemfontein".
- 295 Group of documents consisting of -
- a) Press cutting. The Daily Telegraph, 11.11.1963.
"Resign" call to keep Scientologists off health
council.
- b) Press cutting. The Daily Telegraph, 13.11.1963.
Scientologists delay Mental Health clash.
- c) Photo-copy of Freedom Magazine No. 18.
- 296 Booklet: "Twee ander dwalings. (1) Sciëntologie.
(2) Die Mormone. Ds. H.C.J. Flemming".
- 297 Group of documents consisting of -
- "Brief van 17.11.1969, Pretoria-Noord van Ds. H.A. van Dalsen.
Sciëntologie, met -
- (i) Foto-afskrif van memorandum:
- Enkele verdere opmerkings oor Sciëntologie.
- (ii) Foto-afskrif van artikel in die Skriflig: Sciëntologie.
- 298 Photo-copies consisting of -
- a) Circular No. 21 of March 1961: Scientology Club,
Port Elizabeth. Program for March 1961.
- b) Memorandum on recruiting by Jimmy Morris, Port Elizabeth.
H.A.S. Co-Audit Course.

- 299 Photo-copies of -
- a) Letter of 19.9.1969 from the Secretary to the Commission (Scientology), Pretoria, to the Director of Hospital Services, Cape Town.
- b) Letter of 25.10.1969 from the Secretary Hospitals Department, Cape Town to the Secretary, Commission of Enquiry into Scientology, Pretoria.
- 300 Group of documents consisting of photo-copies of -
- a) "Brief van 22.8.1969 van die Skriba Deputate vir Korrespondensie. Die Gereformeerde Kerk in Suid-Afrika, Potchefstroom, aan die Sekretaris van die Kommissie (Sciëntologie) Pretoria".
- b) "Uittreksel uit die Handeling van die Sinode van die Gereformeerde Kerk in Suid-Afrika, Bladsye 413 tot 415 en tot 426".
- 301 Affidavit of 2.12.1969, at Cape Town, by Dr. C.G.A. Simonsz.
- 302 Press cutting. The Times, 15.11.1969. Scientologists lose Chapel appeal.
- 303 Photo-copies of letters of 20.1.1967 and 6.2.1967 from Ivan Morris to J.H. du Plessis, Johannesburg.
- 304 Group of documents consisting of -
- a) Certified Statement by former Commissioner of Police, Burbank, California, of 11.11.1969.
- b) Letter of 4.11.1969, Nevada, by P.H. Price Sr. to J. Kremer, Staff Attorney, Church of Scientology of California.
- 305 "Foto-afskrif van 'n Memorandum: Sciëntologie: Professor A.B. du Preez".
- 306 Group of documents consisting of -
- a) The following letters -
- | | <u>From</u> | <u>Date</u> | <u>To</u> |
|-------|---|-------------|--|
| (i) | Cont. Legal Chief,
The Hubbard Scientology
Organizations in South
Africa (Pty.) Ltd.,
Johannesburg. | 19.8.1968 | Rev. P.B. Botha,
Bloemfontein. |
| (ii) | Cont. Legal Chief,
The Hubbard Scientology
Organizations in
S.A. (Pty.) Ltd.,
Johannesburg. | 19.8.1968 | Rev. J.F. de Vos,
Harmonie. |
| (iii) | Cont. Legal Chief,
The Hubbard Scientology
Organizations in S.A.
(Pty.) Ltd.,
Johannesburg. | 19.8.1968 | Ds. F.N. van Niekerk,
Sperville. |
| (iv) | Messrs. Naude and Naude,
Bloemfontein. | 27.8.1968 | Cont. Legal Chief,
The Hubbard Scientology
Organizations,
Johannesburg. |
| (v) | Cont. Legal Chief,
The Hubbard Scientology
Organizations in South
Africa (Pty.) Ltd.,
Johannesburg. | 11.9.1968 | Messrs. Naude and Naude,
Bloemfontein.
(re Rev. J.F. de Vos). |

(vi) Cont. Legal Chief,
The Hubbard Scientology
Organizations in South
Africa (Pty.) Ltd.,
Johannesburg.

11.9.1968

Messrs. Naude and Naude,
Bloemfontein.
(re Rev. P.B. Botha).

b) "Persuutknipsel. Die Volksblad, 12.9.1968. Scientology trek eise terug teen predikante".

307 The Field staff member magazine, Volume One Number One. Scientology.

308 Photo-copies of a group of -

a) HCO Policy Letters, East Grinstead as follows -

<u>Date</u>	<u>Subject</u>
(i) 1.7.1965	Ethics Chits.
(ii) 31.12.1964	Use of Dianetics, Scientology, Applied Philosophy.
(iii) 9.11.1962	Staff Contract (with forms Secon/1 Secon/2 Secon/3)
(iv) 15.9.1959	Hats and other Folders.
(v) 26.6.1965	HGC PC Review Auditing Form.
(vi) 7.7.1965	Photo's, News and Statistics for Mags. and Auditors.
(vii) 30.7.1968	Gross Income Senior Datum.
(viii) 20.7.1968	Commodore and Founder as Signatory on every Bank Account.
(ix) 31.5.1968	Auditors.
(x) 8.2.1968	Sea Org. Zones Planning.
(xi) 6.9.1967	Clear Check-outs.
(xii) 15.3.1967	Student and Staff Program.
(xiii) 12.1.1966	Selectees Mailing. Selectee Packets.
(xiv) 28.12.1965	Enrollment in Suppressive Groups.
(xv) 8.4.1965	Cancellation of Mail Lists to Field Auditors.
(xvi) 1.7.1965	Letter Reg. Body Reg.
(xvii) 1.7.1965	Hats, The reason for.
(xviii) 12.7.1965	Release Policies. Starting the PC.
(xix) 5.8.1965	Release Check Outs.
(xx) 7.8.1965	Suppressive Persons, Main Characteristics of.
(xxi) 1.9.1965	Legal Aspects of Sign Ups.
(xxii) 10.2.1965	Ad and Book Policies. Text of Ads.
(xxiii) 7.2.1965	Keeping Scientology Working.
(xxiv) 20.11.1965	The promotional actions of an Organization.

- (xxv) 29.9.1965 The continuing Overt. Act.
- (xxvi) 6.4.1965 Letter Reg. Hat.
- b) HCO Ethics Order, Johannesburg of 9.8.1968. Committee of Evidence.
- 309 Group of documents consisting of -
- a) Sworn Statement of 8.10.1969 by M.T. O'Meara, Salisbury.
- b) Copy of a Memorandum of 25.5.1966, Salisbury. Lafayette Ronald Hubbard.
- c) Copy of a Memorandum of 6.8.1966, Salisbury. Lafayette Ronald Hubbard.
- d) Sworn Statement of 1969 by M.T. O'Meara, Salisbury. Lafayette Ronald Hubbard : Scientology.
- 310 "Foto-afskrifte van -
- a) Brief van 25.6.1969 van die Sekretaris, Kommissie van Onderzoek insake Sciëntologie aan die Scriba, Algemene Kommissie van die Nederduits Hervormde Kerk van Afrika, Pretoria.
- b) Brief van 23.9.1969 van die Scriba, Algemene Kommissie van die Nederduits Hervormde Kerk van Afrika, Pretoria, aan die Sekretaris, Kommissie van Onderzoek insake Sciëntologie.
- c) Memorandum deur Dr. C.J. Mans".
- 311 Photo-copy of statement: Church of Scientology Press Release. Those attacking Scientology have red hands. Public Relations Chief Africa, Johannesburg.
- 312 Photo-copy of circular letter to Dear Friend from Dissemination Secretary, The Church of Scientology in S.A. (Pty.) Ltd., Durban.
- 313 Pretoria Scientology Magazine: Intention Issue 2.
- 314 Photo-copy of press cutting. Scope: 23.2.1968. My Son's Shocking Confessions by Ken Anstey.
- 315 "Afskrif van 'n Memorandum oor 'The Church of Scientology in South Africa (Pty.) Ltd.' vir die Kommissie van Onderzoek na Sciëntologie, soos aangestel deur Sy Edele Dr. C. de Wet, Minister van Gesondheid. Die Suid-Afrikaanse Nasionale Raad vir Geestesgesondheid".
- 316 Understanding Magazine. Minor Issue.
- 317 Photo-copies of -
- a) Letter of 22.4.1970 from Messrs. Cox, Yeats and Partners, Durban to the Secretary, Commission of Enquiry into Scientology, Pretoria.
- b) Affidavit of 22.4.1970 at Durban by Lawrence Stretton.
- c) Affidavit of 22.4.1970 at Durban by J.O.N. Schofield.
- 318 Photo-copy of Handbill ex Church of Scientology. Johannesburg, re Various Courses.
- 319 Photo-copies of the following letters -
- | <u>From</u> | <u>Date</u> | <u>To</u> |
|-------------------------------------|-------------|--|
| a) D.B.M. Field,
East Grinstead. | 7.4.1970 | The Secretary to the Commission
of Enquiry into Scientology,
Pretoria. |
| b) Ambassador, | 26.11.1969 | The Secretary for Foreign Affairs,
Pretoria. |
- 320 Handbill. Committee for Ethics in Mental Healing, Johannesburg.

- 321 Group of 10 Photographs depicting demonstrators against Mental Health.
- 322 Photo-copy of Public Report. A second look at Weskoppies Mental Institution, Pretoria, South Africa. Vol. 1, No. 3. Committee for Ethics in Mental Healing.
- 323 Copy of Circular Letter: To All Citizens. Committee for Ethics in Mental Healing, Port Elizabeth.
- 324 Statement of 24.3.1970 by P.D.G. vom Dorp, Port Elizabeth.
- 325 Photo-copy of an Article: An Outline of "The Evils of Scientology", by Dr. T. McMullen, Sydney University.
- 326 Photo-copy of a Sworn Statement of 16.4.1970 at Edinburgh by Sara Maria Elizabeth Hewitt with memorandum: Effect on I.Q. of Scientology Processing.
- 327 Group of documents consisting of -
- a) "Brief van 19.3.1970 van die Suid-Afrikaanse Nasionale Raad insake Alkoholisme, Johannesburg, aan die S.A. Polisie, Johannesburg".
 - b) Copy of a circular letter of 2.3.1970 from the National Association for Research into Alcoholism, Springs.
 - c) Photo-copy of a questionnaire from the National Association for Research into Alcoholism.
 - d) Photo-copy of a form: Application for Private Post Office Box, in favour of Myra Bernstein, Johannesburg of 3.5.1967.
 - e) Statement of 27.4.1970 by Anne Murton, Johannesburg.
- 328 Group of documents consisting of -
- a) Photo-copy of a letter of 24.3.1970 from the Secretary, Association for the Aid of the Aged, Johannesburg to the Fort Napier Hospital, Pietermaritzburg.
 - b) Statement of 25.4.1970 by Anne Murton, Johannesburg.
 - c) Copy of circular letter of 2.3.1970 from the National Association for Research into Alcoholism, Springs.
 - d) Photo-copy of a questionnaire from the National Association for Research into Alcoholism, completed in part by Oranje Hospital, Bloemfontein.
 - e) Sworn Statement of 8.4.1970 by A. Pivo, Johannesburg.
 - f) Statement of 31.3.1970 by A. Pivo, Johannesburg.
 - g) Statement of 3.4.1970 by Myra Bernstein, Johannesburg.
- 329 Letter of 26.4.1970 from Director of Social Reform, The Church of Scientology in South Africa (Pty.) Limited, Johannesburg to the Criminal Investigation Department, Johannesburg, with schedule of names of some organizations to which Scientologists belong.
- 330 Copy of a memorandum "Die begrip godsdiens": Dr. C.J. Mans.
- 331 Photo-copy of pamphlet "Women dominate his universe".
- 332 Photo-copy of Article "Children of minority Groups: A special mental health risk".
- 333 Book: Ideology and Insanity: Thomas S. Szasz M.D.
- 334 Pamphlet: Extracts from the Standard Edition of the complete psychological works of Sigmund Freud.
- 335 Pamphlet: Extracts from the letters of Sigmund Freud and Oskar Pfister. Psychoanalysis and Faith.

- 336 Photo-copy of leaflet: Toward Control of today's 'Epidemic' of medical disease. Dr. L. Bellak.
- 337 Leaflet: Extracts from the Psychiatric News, March 1970. Menniger asks licensure of News Media.
- 338 Brochure: Justice in the Therapeutic State. Thomas S. Szasz, M.D.
- 339 Leaflet: The Freeman, June 1969. The right of health. Thomas S. Szasz, M.D.
- 340 Photo-copy of extract from 412 Federal Reporter, 2nd Series.
- 341 Copies of a group of documents consisting of -
- a) HCO Policy Letter of 24.7.1969. Hubbard Standard Dianetics Course Checksheet.
 - b) Section I.
 - 1. Introduction of 7.5.1969.
 - 2. HCO Policy Letter of 7.5.1969. Students guide to acceptable behaviour.
 - 3. HCO Bulletin of 20.5.1969: Dianetics: Course data.
 - 4. HCO Bulletin of 26.5.1969: Dianetics: Study and drills.
 - 5. HCO Policy Letter of 18.5.1969: Fast flo by attestation.
 - 6. HCO Bulletin of 8.5.1969: Repetitive Study.
 - 7. HCO Bulletin of 8.5.1969: Definitions of terms.
 - 8. HCO Bulletin of 10.3.1969: Scientology O. Scientology VI: Words, Misunderstood goofs.
 - 9. HCO Bulletin of 11.10.1967: Clay table training.
 - 10. HCO Policy Letter of 14.5.1969: How to do a Starrate checkout.
 - c) Section II.
 - 1. HCO Bulletin of 22.5.1969: Dianetics. It's background.
 - 2. HCO Bulletin of 14.5.1969: Cultural Lag.
 - 3. HCO Bulletin of 24.4.1969: Dianetic Use.
 - 4. HCO Bulletin of 22.4.1969: Dianetics vs. Scientology.
 - 5. HCO Bulletin of 24.4.1969: Dianetic results.
 - d) Section III.
 - 1. HCO Bulletin of 7.5.1969: Dianetic course study drills.
 - 2. HCO Bulletin of 23.4.1969: Dianetics Basic definitions.
 - 3. HCO Bulletin of 19.1.1967. Manifestations of engrams and secondaries further defined.
 - 4. HCO Bulletin of 7.5.1969: Dianetic Extracts from early bulletins.
 - 5. HCO Bulletin of 23.4.1969: Past lives.
 - e) Section IV.
 - 1. HCO Bulletin of 6.4.1969: Fundamental auditing.
 - 2. HCO Policy Letter of 27.5.1965: Processing.
 - 3. HCO Bulletin of 30.4.1969: Auditor Trust.
 - 4. HCO Bulletin of 22.6.1969: Important: Auditing.
 - 5. HCO Bulletin of 27.6.1969 (Revised 5.7.1969): Q and A.

- f) Section V.
1. HCO Bulletin of 7.5.1969: Dianetic Course. Floating Needle.
 2. HCO Bulletin of 14.5.1969: F/N and Erasure.
 3. HCO Bulletin of 23.6.1969. F/N.
 4. HCO Bulletin of 17.5.1969: TRS and dirty needles.
 5. HCO Bulletin of 15.5.1969: Dirty Needle.
 6. HCO Bulletin of 11.5.1969: Meter trim check.
 7. HCO Bulletin of 14.10.1968: You must never never never have your meter in a position where the preclear can read the T.A.
- g) Section VI.
1. HCO Bulletin of 29.7.1964: Good indicators at lower levels.
 2. HCO Bulletin of 26.4.1969: Bad indicators.
- h) Section VII.
1. HCO Bulletin of 5.4.1969: New preclears. The workability of Scientology.
- i) Section VIII.
1. HCO Policy Letter of 14.10.1968: The Auditors Code AD.18.
 2. HCO Policy Letter of 2.11.1968: Auditors Code add to Pol. Ltr. 14.10.A.D.18.
 3. HCO Policy Letter of 5.5.1969: Auditors Code and Dianetics.
 4. HCO Bulletin letter of 11.5.1969: Forcing a P.C.
- j) Section IX.
1. HCO Bulletin of 22.4.1970: Somatics and O.T.s
 2. HCO Bulletin of 14.5.1969: Sickness.
 3. HCO Bulletin of 19.7.1969: Dianetics and Illness.
 4. HCO Bulletin of 12.3.1969: Physically ill Pcs and Pre OTs (with a note on Drugs).
 5. HCO Bulletin of 24.6.1969: Seriously ill PCS.
- k) Section X.
1. HCO Bulletin of 19.5.1969: Health Form, Use of (A brief description of auditing).
 2. Pastoral counselling. Health form.
 3. HCO Bulletin of 26.4.1969: Somatics.
 4. HCO Bulletin of 3.7.1969: Health form and Somatics.
 5. HCO Bulletin of 29.4.1969: Assessment and Interest.
 6. HCO Bulletin of 21.5.1969: Assessment.
 7. HCO Bulletin of 19.5.1969: Drug and Alcohol cases: Prior assessing.
 8. HCO Bulletin of 22.7.1969: High T.A. assessment.
 9. HCO Bulletin of 22.7.1969: Unflat chain.
 10. HCO Bulletin of 5.6.1969: Two dianetic remedies.
 11. HCO Bulletin of 12.7.1969: Two dianetic remedies.

- 1) Section XI.
1. HCO Bulletin of 6.5.1969: Routine 3- Revised. Engram running by chains.
 2. HCO Bulletin of 23.4.1969: Dianetics Erasure, How to obtain.
 3. HCO Bulletin of 27.5.1969: Earlier Similar.
 4. HCO Bulletin of 28.5.1969: How not to erase.
 5. HCO Bulletin of 18.5.1969: Erasure.
 6. HCO Bulletin of 1.5.1969: Grinding out engrams.
 7. HCO Bulletin of 28.4.1969: High T.A. in Dianetics.
 8. HCO Bulletin of 23.5.1969: Auditing out sessions: Narrative versus somatic.
- m) Section XII.
1. HCO Bulletin of 4.5.1969: Dianetics: Major auditing faults.
 2. HCO Bulletin of 7.5.1969: The five GAEs.
 3. HCO Bulletin of 27.4.1969: Dianetic failures.
 4. HCO Bulletin of 17.4.1969: Dianetic case failures.
 5. HCO Bulletin of 28.9.1968: Dianetics.
 6. HCO Bulletin of 16.7.1969: Urgent: Important.
 7. HCO Bulletin of 17.7.1969: Flagrant auditing errors.
 8. HCO Bulletin of 19.7.1969: Auditing Pre - OTS.
 9. HCO Bulletin of 22.7.1969: Important: Auditing speed.
 10. HCO Bulletin of 10.7.1969: Stenographic auditing.
- n) Section XIII.
1. HCO Bulletin of 2.4.1969: Dianetic assists (include in medical series). The use of Dianetics to the medical doctor.
 2. HCO Bulletin of 5.5.1969: Touch assists.
- o) Section XIV.
1. HCO Bulletin of 7.5.1969: Summary of how to write an auditor's report, worksheets and summary report, with some additional information.
 2. Summary Report.
 3. HCO Bulletin of 24.4.1969: Preclear assessment sheet.
- p) Section XV.
1. HCO Bulletin of 17.4.1969: Dianetic case supervision.
 2. HCO Bulletin of 9.5.1969: Case supervising: Dianetics folders.
 3. HCO Bulletin of 28.6.1969: C/S: How to case Supervise: Dianetics folders.
 4. HCO Bulletin of 24.5.1969: The difficult case.
 5. HCO Bulletin of 12.6.1969: The P.C. who has something that hasn't been handled.
 6. HCO Bulletin of 13.5.1969: Preculiarities.
 7. HCO Bulletin of 6.5.1969: Dianetics and review.
 8. HCO Bulletin of 9.5.1969: Case supervisor forms.
 9. HCO Bulletin of 12.7.1969: Starting dianetics on P.C.s who have had Scientology auditing.

10. HCO Bulletin of 22.5.1969: Notes on C/S instructions.
- q) Section XVI.
 1. HCO Bulletin of 23.7.1969: Auditor assignment policies.
 2. HCO Bulletin of 4.7.1969: Auditing of OT.III preclears.
- r) Section XVII.
 1. HCO Policy Letter of 13.10.1968: Examiner.
 2. HCO Policy Letter of 9.5.1969: Examiner form.
- s) Section XVIII.
 1. HCO Policy Letter of 12.6.1969: Dianetic registration.
 2. HCO Policy Letter of 6.4.1969: Dianetics.
 3. HCO Policy Letter of 3.6.1969: Legal Statement concerning Dianetics and medical practitioners.
 4. HCO Policy Letter of 23.5.1969: Dianetic contract.
 5. HCO Policy Letter of 11.7.1969: Dianetics auditing completion certificate.
 6. HCO Policy Letter of 20.5.1969: Keeping Dianetics working in an area.
 7. HCO Policy Letter of 19.5.1969: Hubbard standard dianetic course policy.
 8. HCO Bulletin of 11.6.1969: Materials, Scarcity of.
 9. HCO Bulletin of 28.2.1969: Medical doctors.
 10. HCO Bulletin of 28.5.1969: Dianetics and results: Dianetic counselling groups.
 11. HCO Policy Letter of 1.6.1969: The most fundamental errors.
 12. HCO Policy Letter of 5.2.1969: Press Policy: Code of a Scientologist.
- t) Section XIX.
 1. HCO Bulletin of 3.6.1969: T.R. Notes.
 2. HCO Bulletin of 24.5.1968: Coaching.
 3. HCO Bulletin of 17.4.1961: Training drills modernised.
 4. HCO Bulletin of 17.7.1969: Dianetic command training drills.
- u) Section XXIII.
 1. HCO Policy Letter of 3.5.1969: Dianetic course examinations.
 2. HCO Bulletin of 6.4.1969: Dianetic course auditing requirements.
 3. HCO Policy Letter of 29.10.1965: Student auditing of preclears.
 4. HCO Policy Letter of 23.5.1969: Dianetics course student auditing.
 5. HCO Bulletin of 4.7.1969: Dianetics student auditors.
 6. HCO Policy Letter of 23.5.1969: Parent or guardian assent forms.
- v) Booklet: E-Meter essentials, 1961 by L. Ron Hubbard. Clearing series: One.
- w) Booklet: The book of E-Meter drills, basic drills by L. Ron Hubbard compiled by Sue Hubbard. Clearing series: Three.
- 342 Leaflet: Doctor having been audited in the clear: Dr. S.W. Jarvis.
- 343 Book: The Spy and his Master: C. Felix.

- 344 Book: Understanding Media: Marshall McLuhan.
- 345 Leaflet: Group for the advancement of Psychiatry, 15.9.1947: Shock Therapy.
- 346 Photo-copies of leaflets -
- a) Extract from Observer London, 16.11.1969. Scientologists join rights group.
 - b) Extract from Congressional Record-House No. 25393, 28.9.1965.
- 347 Photo-copies of -
- a) Draft memorandum: The National Association for Mental Health. Determining a Nationwide Income Goal.
 - b) Accountant's Report: The National Association for Mental Health, 13.2.1968.
- 348 Book: Sans Everything: Barbara Robb.
- 349 Photo-copies of -
- a) Leaflet: Limitations of restraint.
 - b) Leaflet: Diagnosis for a King.
- 350 Extract from Hansard (South Africa) February 1967. Scientology Movement.
- 351 Copies of a group of documents consisting of -
- a) Statement of 14.1.1970 by H. Evans and A. Mitchell, The Sunday Times, London.
 - b) Statement: A need for Press Reform.
 - c) Statement of 6.10.1969 by D. Gaiman, Public Relations Chief.
 - d) Letter of 10.10.1969 from Assistant Legal Adviser, Times Newspapers Limited, London to The Church of Scientology, East Grinstead.
 - e) Letter of 22.12.1969 from the Assistant Legal Adviser, Times Newspapers Limited, London to Messrs. Lawrence Alken and Co., London.
 - f) Letter of 29.12.1969 from the Assistant Legal Adviser, Times Newspapers Limited, London to Messrs. Lawrence Alken and Co., London.
 - g) Press cutting: Sunday Times, London, 28.12.1969: Scientology: New Light on Crowley.
 - h) Statement: Public Relations Bureau, Church of Scientology.
- 352 Magazine: Month; May 1970.
- 353 Copies of the following group of documents -
- a) Letter of 5.2.1970 from the Deputy Manager, The Observer, London to The Church of Scientology, East Grinstead.
 - b) Press cutting: The Observer, 8.2.1970, Church of Scientology.
 - c) Memorandum (by Church of Scientology).
 - d) Letter of 9.12.1969 from David Gaiman to Legal Adviser, The Observer, London.
 - e) Telex from D.B. Gaiman, East Grinstead to Chief of Police, City of Los Angeles, U.S.A.
 - f) Memorandum of 12.12.1969 by Chief of Police, Los Angeles.
 - g) Memorandum by Church of Scientology: Church of Scientology offers \$30 000,00 Reward.
 - h) Letter of 4.2.1970 from The Church of Scientology of California to the Deputy Manager, The Observer, London.

- i) Statement by the Public Relations Bureau of The Church of Scientology, World Wide.
- 354 Photo-copies of a group of documents consisting of -
- a) Extract from the Congressional Record-appendix. June 13, pages A4644 - A4645.
 - b) Leaflet: Brainwashing. Introduction by Eric D. Butler.
 - c) Leaflet: Brainwashing. Editorial Note by Kenneth Goff.
 - d) Leaflet: Brainwashing. Editorial Note by Charles Stickley, 1955.
 - e) Press cutting. The Canadian Intelligence Service, November 1969. Mental Health.
 - f) Cover page of the Communist Manual of Instructions of Psycho-political Warfare.
 - g) Sheet of paper endorsed: C.O.S. Copy "Brainwashing".
- 355 Photo-copy of extract from Congressional Record-House, No. 25391 and 25392, September 1965.
- 356 Photo-copies of -
- a) qualifications of -
 - (i) Mr. Kenneth Walker
 - (ii) Jacksoman Prizeman.
 - b) Statement of 18.3.1969 by Kenneth Walker.
- 357 Photo-copies of -
- a) Certificate of Incorporation of the International Committee for Mental Hygiene Incorporated.
 - b) Statement of 6.1.1931 by Mary E. Murray, New York.
- 358 Photo-copy of Annual Report - Delaware Corporations, December 1931. The International Committee for Mental Hygiene, Incorporated.
- 359 Photo-copy of 1939 Annual Report - Delaware Corporations: The International Committee for Mental Hygiene, Incorporated.
- 360 Photo-copy of 1946 Annual Report - Delaware Corporations. December 1946. The International Committee for Mental Hygiene, Incorporated.
- 361 Photo-copy of 1947 Annual Report-Delaware Corporations. International Committee for Mental Hygiene Incorporated.
- 362 Photo-copy of leaflet: Origins and aims of the Congress. (W.F.M.H., 1968).
- 363 Photo-copy of List of Members, 1948.
- 364 Photo-copy of leaflet: World Federation for Mental Health 1948-1959.
- 365 Group of documents consisting of -
- a) Sworn statement of 24.2.1970 by Jennifer Catherine Kemper, East Grinstead, with enclosures of photo-copies of -
 - (i) Press cutting: The Sunday Times (Spectrum) 5.10.1969, London. The odd beginning of Ron Hubbard's career.
 - (ii) Extract from Record of Evidence by Jan Hendrik du Plessis.
 - b) Sworn statement of 24.2.1970 by David Bernard Gaiman, East Grinstead, with enclosures of photo-copies of -

- (i) Press cutting: The Sunday Times (Spectrum) 5.10.1969, London.
The odd beginning of Ron Hubbard's career.
- (ii) Extract from Record of Evidence by Jan Hendrik du Plessis.
- c) Sworn statement of 20.2.1970 by Morrison Joseph Budlong, East Grinstead with enclosures of photo-copies of -
 - (i) Press cutting: The Sunday Times (Spectrum) 5.10.1969, London.
The odd beginning of Ron Hubbard's career.
 - (ii) Extract from the Record of Evidence of Jan Hendrik du Plessis.
- d) Sworn statement of 20.2.1969 by Stephen Maurice Bird, East Grinstead, with enclosures of photo-copies of -
 - (i) Press cutting: The Sunday Times (Spectrum) 5.10.1969, London.
The odd beginning of Ron Hubbard's career.
 - (ii) Extract from the Record of Evidence of Jan Hendrik du Plessis.
- 366 Photo-copies of a group of documents consisting of -
 - a) Press cutting: Advertiser and Country Post, 16.12.1966. Doctor says "Scientology is evil".
 - b) Letter of 25.7.1969 from Oswald Hickson, Collier and Co., to Messrs. Lawrence Alkin and Co., London.
 - c) Letter of 17.12.1969 from Oswald Hickson, Collier and Co., London to Messrs. Lawrence Alkin and Co., London.
 - d) Statement by Holmesdale Press Ltd.
 - e) Memorandum: Scientology - a brief synopsis.
 - f) Letter of 6.8.1969 from Legal Chief WW. East Grinstead to Messrs. Lawrence Alkin and Co., London.
 - g) Letter of 5.8.1969 from Messrs. Lawrence Alkin and Co., London to The Church of Scientology of California, East Grinstead.
 - h) Letter of 1.8.1969 from Oswald Hickson, Collier and Co., London to Messrs. Lawrence Alkin and Co., London.
 - i) Record of Court Proceedings in the High Court of Justice, Queen's Bench Division: Between The Church of Scientology of California, Plaintiffs and The Economist Newspaper Limited.
 - j) Press cutting: The Economist, Britain, 1.2.1969. Scientology. What has changed?
- 367 Photo-copy of a leaflet: American Opinion, May 1958. The World Health Organisation. J.B. Matthews.
- 368 Photo-copy of a Leaflet. WFMH 1948.
- 369 Photo-copy of a Leaflet. The International Preparatory Commission WFMH Congress, 1948.
- 370 Photo-copy of a Leaflet: a) None dare call it treason: J.B. Stormer.
b) Mental Health: Dr. G. Brock Chisholm.
- 371 Photo-copy of Composite Certificate of Incorporation of the World Federation for Mental Health Incorporated (1963).
- 372 Photo-copies of Leaflets (3) of Lists of Officers and Executive Board (WFMH).
- 373 Photo-copies of group of documents consisting of -
 - a) List of officers and Executive Board (WFMH).

- b) Quarterly Journal of the World Federation for Mental Health, February, 1958.
- c) Annual Report, 1960. World Federation for Mental Health.
- d) Annual Report, 1961. World Federation for Mental Health.
- e) Leaflet: Public Health, Education and Mental Hygiene. Proceedings of the Nineteenth Annual Meeting, World Federation for Mental Health, July, 1966.
- f) World Federation for Mental Health, Annual Report.
- g) Leaflet: Meetings of the Federation.
- 374 Photo-copy of Time Track of Brock Chisholm (Who's Who 1969-1970).
- 375 Photo-copy of a letter of 4.2.1969 from Honorary President, World Federation of Canada to the Prime Minister of Canada.
- 376 Photo-copy of a Leaflet: Psychiatry. February 1946. The William Alanson White Memorial Lectures. Major-General G.B. Chisholm.
- 377 Photo-copy of a Leaflet: Fortas of the Supreme Court: A question of ethics. The Justice ... and (William Lambert) (Life, May 1969).
- 378 Photo-copies of a group of documents consisting of -
 - a) Leaflet: The Fortas Verdict on Abe Fortas. Newsweek, 26.5.1969.
 - b) Leaflet: Biographical Dictionary of the Left. Vol. I. American Opinion, Los Angeles. (Fortas).
 - c) Leaflet: (i) None dare call it Treason: J.B. Stormer.
(ii) Mental Health: Dr. G. Brock Chisholm.
- 379 Photo-copy of Leaflet: Problems, Propaganda and Pornography (Gary Allen). American Opinion, March, 1969.
- 380 Photo-copy of Leaflet: Sex Miseducation. Behind the News, March, 1970.
- 381 Photo-copy of Leaflet: American Humanist Association.
- 382 Booklet: Hate Therapy (Gary Allen).
- 383 Photo-copy of Leaflet: Bulletin, Summer 1969. John Rawlings Rees.
- 384 Photo-copies of group of 26 leaflets reflecting the names of various persons connected with the World Federation for Mental Health.
- 385 Photo-copy of leaflet concerning J.R. Rees.
- 386 Photo-copy of leaflet concerning J.R. Rees and others.
- 387 Photo-copies of extracts from the Book: Asylum to Community: Dr. E.C. Dax.
- 388 Photo-copy of a leaflet: The case of Rudolf Hess.
- 389 Photo-copy of leaflet: The secret of the man in Spandau.
- 390 Photo-copy of leaflet: Responsibility by J.R. Rees.
- 391 Photo-copy of leaflet: A visit to Africa by the Director of WFMH.
- 392 Photo-copies of a group of 14 leaflets reflecting the names of members of the WFMH.
- 393 Photo-copy of a leaflet: "Groeï", by T.J. Stander.
- 394 Photo-copy of leaflet: Tax-exempt Foundations. Report of the Special Committee to investigate Tax-Exempt Foundations and comparable Organizations. House of Representatives. Eighty-Third Congress. Second Session on H. Res. 217 (1954).

- 395 Photo-copy of leaflet: The problem of Evaluation by Professor Klineberg.
- 396 Photo-copies of a group of 15 leaflets concerning members of the World Federation of Mental Health.
- 397 Photo-copies of a group of 44 leaflets concerning mental health, members of the American Psychiatric Association, the World Federation for Mental Health, and officers of the WFMH.
- 398 a) Photo-copy of leaflet reflecting names of Officers and Executive Board (WFMH).
b) Photo-copy of publication: Foreign Affairs. October 1969.
- 399 Photo-copies of a group of documents consisting of -
a) Supplement to Medical News 16.8.1968.
b) Leaflet reflecting the names of members of the International Preparatory Commission.
c) Special Supplement to the League of Rights "Intelligence survey". Mental Health and the battle for the mind.
d) Press cutting: The Auckland Star, 6.6.1969. Dads swop roles.
e) Pamphlet: Is there a need for a new Morality? Brian Ingles.
f) Pamphlet: The Second Genesis (Albert Rosenfeld) and The Life Poll (Louis Harris).
g) Pamphlet: The Twice-Born. G. Morris Carstairs.
h) Leaflet: International Committee for Mental Hygiene. Members.
i) Press cutting: No love for Mead in Florida.
- 400 Photo-copies of a group of documents consisting of -
a) 4 Leaflets concerning The WFMH. Information Centre and its officers.
b) Pamphlet: Mental Health in the Soviet Union and Eastern Europe (Dr. H.P. David).
- 401 Photo-copy of a press cutting: Journal A.M.A. 29.7.1950 Dianetics.
- 402 Photo-copy of a press cutting. Time, 4.7.1969. The curious case of Dr. Knowles.
- 403 Booklet: The Findings on the U.S. Food and Drug Agency.
- 404 Photo-copy of an article: Book Reviews: Dianetics: The Modern Science of Mental Health. The American Journal of Psychiatry. December 1950.
- 405 Photo-copy of an extract from The American Psychologist, November, 1969. American Psychological Association Officers, Division Affairs, Editors, Committees, Representatives and Related Organizations 1951-1952.
- 406 Photo-copy of leaflet: Mental Health Council. Members of the Council. (Journal of the American Medical Association, 10.6.1950).
- 407 Photo-copy of leaflet: Officers and Executive Board.
- 408 Photo-copies of a group of letters -

<u>From</u>	<u>Date</u>	<u>To</u>
a) Administrative Assistant.	30.1.1959	Secretary, Council on Mental Health, Massachusetts.
b) Copy of your standard letter on L. Ron Hubbard.	-	-

- | | | |
|---|-----------|--|
| c) Director. | 29.1.1959 | United States Attorney,
Washington. |
| d) United States Attorney. | 27.1.1959 | Director Bureau of
Investigation American
Medical Association,
Chicago. |
| e) Director. | 29.1.1959 | Chairman, Committee on
Mental Health,
Washington. |
| f) Chairman: Committee on
Mental Health. | 28.1.1959 | Director, Bureau of
Investigation.
American Medical Association,
Chicago. |
| g) Secretary. | 11.2.1959 | United States Attorney,
Washington. |
- 409 Photo-copies of -
- a) Leaflet: Editors Notebook: Mission to Moscow.
- b) Letter from Vice President, Food, Drug and Cosmetic Division to Food and Drug Administration, Washington and American Medical Association, Chicago.
- 410 Photo-copy of Brochure: Report on Quackery from F.D.A.
- 411 Photo-copy of letter of 26.4.1966 from Hubbard Communications Office, Washington, to National Better Business Bureau, New York.
- 412 Photo-copy of leaflet: Crackpots in Government. John W. Campbell.
- 413 a) Photo-copy of leaflet: Code Three.
- b) Photo-copy of press cutting: American Capsule News, 8.5.1965. Food and Drug Hoods run amok.
- 414 Photo-copy of press cutting: News Release, The American Medical Association, 2.10.1968. AMA, Better Business Bureau: Decade of cooperatively combating Quackery.
- 415 Photo-copy of leaflet: Juana Reference Directories AMA Officials and Executive Staff, 1964-1965, 1965-1966, 1966-1967, 1967-1968, 1962-1963.
- 416 Photo-copies of a group of documents consisting of -
- a) Press cuttings:
- (i) The Los Angeles Times, 16.2.1967, Congressman "Fed Up" with FDA on Labels.
- (ii) San Jose News. Dr. Crane Food, Drug Agency termed a "Gestapo".
- (iii) Evening Post. U.S. acts to stop use of cure-all device. Device is called part of lie detector.
- (iv) Pacific, Stars and Stripes, 7.1.1963. Emotion machines seized.
- (v) Evening Post, 5.1.1963. U.S. Seizes device of Cult in raid. U.S. raids pseudo - Scientific - cult here, seizes electronic devices.
- (vi) Evening Star, 5.1.1963. Gadgets, Pamphlets seized as U.S. moves against Scientologist Cult.
- (vii) Evening Telegraph, Brisbane, 19.1.1963. Scientology. It didn't impress the President.
- (viii) Spotlight. American Medical Association.
- (ix) The Houston Post, 12.1.1969. A Cult for the Lonely, the confused and the mentally ill. A Cult called Scientology.

- (x) Today's Health, December 1968. The dangerous new cult of Scientology.
- (xi) Medical World News, 8.11.1968. Quacks are striking it reach in mental health field.
- (xii) AMA News, 2.9.1968. Scientology banned in Britain.
- (xiii) National Insider, 6.4.1969. Medical fakes. How they operate.
- b) Leaflet reflecting names of Institutions.
- c) Leaflet reflecting names of Editorial Staff and Advisory Editors.
- d) Leaflet: Article by Gordon Forrest. Psycho-Quacks, January 1958.
- e) Leaflet reflecting names of various persons in different countries.
- f) Leaflet: Annual Report 1960. World Federation of Mental Health.
- 417 Photo-copy of a press cutting. Melbourne Herald, 26.5.1964. Check "a form of blackmail". Dax talks on Scientology.
- 418 Photo-copy of a leaflet: Conference of State Health Ministers held in Adelaide on 5 and 6.2.1967. Proceedings.
- 419 Photo-copy of a Sworn Statement of 6.1.1969, Sydney, by P.B. Wearne.
- 420 Photo-copies of -
 - a) A group of press cuttings.
 - (i) The Age, 25.5.1964. Mental Chief sees: "Unsound mind" in writings of Scientologists.
 - (ii) The Age, 21.11.1963. Government seeking way to curb activities of Scientologists.
 - (iii) Melbourne Truth, 30.5.1964. "Scientology is perverted".
 - (iv) Melbourne Truth, 15.6.1964. Scientology caused delusions.
 - (v) The Age, 2.6.1964. Scientology statements on Mental Illness treatment "Rubbish".
 - (vi) Melbourne Truth, 19.1.1963. State may set lead from Bunkum Boys for Shock.
 - (vii) The Sun, 27.11.1963. Bill on Scientology is "simple".
 - (viii) The Sun, 21.11.1963. Govt. might keep Scientology "Silent".
 - (ix) The Age, 28.11.1963. Q.C. to inquire into Scientology. Bill before Council.
 - (x) Melbourne Truth, 20.11.1965. Vic. M.P. attacks Scientology.
 - (xi) Daily Mirror, 6.10.1965. Woman "made insane".
 - b) Photo-copy of an extract from the Book: Asylum to community by Dr. E.C. Dax.
- 421 Photo-copy of leaflet reflecting names and particulars in the International Study Group.
- 422 Photo-copies of a group of documents consisting of -
 - a) Hubbard Association of Scientologists International v. Kelvin Victor Anderson and Gordon Just. Statement of claim.
 - b) Press cutting: The Herald, Melbourne, 28.4.1970, Cult is suing 2 Judges.
 - c) Press cutting, Newsday, 28.4.1970. Cultists sue two Judges.

- d) Photo-copy of Record No. 1691. In the Supreme Court 1970 between Hubbard Association of Scientologists International and Kevin Victor Anderson and Gordon Just.
- 423 Photo-copy of leaflet: Introducing the Minister of Health (Kenneth Robinson). December 1964.
- 424 Photo-copies of a group of documents consisting of -
- a) Booklet: Patterns of care by Kenneth Robinson.
 - b) General Secretary's letter. The National Association for Mental Health, London, August 1962.
 - c) Leaflet: N.A.M.H. Annual Report, 1960-1961.
 - d) Leaflet: N.A.M.H. Magazine, April 1962. Conference commentary.
 - e) Leaflet: N.A.M.H. Magazine, February 1963. Parliament, press, radio and television.
- 425 Photo-copies of a group of documents consisting of -
- a) Annual Report, 1960-1961. Helping the State Services.
 - b) Leaflet: News Letter, Autumn 1957. The National Association for Mental Health.
 - c) Leaflet: News Letter, Summer 1956. The National Association for Mental Health.
 - d) Leaflet: News Letter, Autumn 1961. The National Association for Mental Health.
 - e) Leaflet: N.A.M.H. Magazine, Autumn 1954.
 - f) Leaflet: News Letter, Spring 1961. The National Association for Mental Health.
 - g) Leaflet: Mental Health, April 1964.
- 426 Photo-copies of a group of documents consisting of -
- a) Leaflet: Forward, September 1967.
 - b) Leaflet: Mental Health.
 - c) Leaflet: National Association for Mental Health as at Autumn 1968.
 - d) Memorandum, of 9.12.1966 to Guardian WW. List of Directors of NAFMH.
 - e) Leaflet: Mental Health Research Fund. List of Officers.
- 427 Photo-copies of a group of documents consisting of the following -
- a) Extracts from Hansard (Britain).
 - (i) 6.3.1967. Scientology.
 - (ii) 5.12.1966. Written answers.
 - (iii) 25.7.1968. Written answers.
 - b) Press cutting: International Press Cutting Bureau. 15 Oct. Extract from "Hansard" House of Common Reports, London.
- 428 Photo-copies of a group of documents consisting of -
- a) Press cuttings: (i) The Daily Mail.
 - (ii) Mental Health Magazine, Spring 1968.
 - (iii) Mental Health Magazine, Summer 1967.

- (iv) Mental Health Magazine, Autumn 1968.
- (v) National Association of Mental Health Annual Report, 1966-1967.
- (vi) Mental Health Magazine, Autumn 1968.
- (vii) Front Page, Mental Health Magazine.
- b) Memorandum: Processed woman: New call for action by Minister, 22.8.1968.
- c) Press cuttings: (i) The Sunday Times, 31.12.1967. Scientology probe may lead to ban.
- (ii) News of the World, 12.3.1967. Scientology. Its dangers to you.
- (iii) We're keeping watch on Scientology, says Health Minister (Britain).
- (iv) Pulse International, London, 21.9.1968. Ken's Black List: Who's Next?
- d) Letter of 26.8.1966, from General Secretary, National Association for Mental Health, London to Mrs. H. Henslow, Horsham, Sussex.
- 429 Group of documents consisting of -
 - a) A report on the conference of Health Ministers. Darwin, June 1968. Issued by the Church of Scientology.
 - b) Leaflet: Brainwashing. Introduction.
 - c) Photo-copy of press cutting: The Social Creditor, 4.4.1970. Analysis of Government Aims.
- 430 Photo-copy of extract from Hansard (Australia), 11.12.1968.
- 431 Booklet: The international conspiracy to establish a world dictatorship and the menace to South Africa, May, 1960 by Dr. J.N. Haldeman.
- 432 Book: Mental Robots by Lewis Albert Alesen, M.D.
- 433 Photo-copy of article: U.S.A. Look, 25.1.1965. Conspiracy.
- 434 Book: None dare call it treason by John A. Stormer.
- 435 Book: The psychiatric study of Jesus, by Albert Schweitzer.
- 436 Photo-copies of a group of documents consisting of -
 - a) Press cutting: The Canadian Intelligence Service, November, 1959. Mental Health.
 - b) Press cutting: Human Events, 15.12.1958.
 - c) Press cutting: The Social Creditor, 4.4.1970, The Pentagon. Kremlin on the Potamac.
 - d) Brochure. A Mental Health Association. Its structure and role.
- 437 Photo-copy of a letter of 12.11.1968 from Deputy Treasurer, United Nations, New York.
- 438 Leaflet: Those psycho-sex tests they're forcing millions of schoolchildren to take. (Arthur Whitman), Pageant, May 1968.
- 439 Photo-copies of a group of documents consisting of -
 - a) Fifteenth Annual Report of the Director, Institute of International Education, 1.10.1934.

- b) Leaflet: News Bulletin of the Institute of International Education. New York. February, 1934.
 - c) Leaflet: Summer School Courses at Moscow University, 1934 Session.
 - d) Leaflet: News Bulletin of the Institute of International Education, New York. December 1933. Cultural co-operation with Russia.
 - e) Leaflet: An address by Beria.
 - f) Leaflet: Brainwashing. Introduction.
 - g) Leaflet: The International Committee for Mental Hygiene Incorporated. List of Officers (1931).
 - h) Leaflet: 1946 Annual Report - Delaware Corporation. List of Officers.
 - i) Leaflet: Attendance at WFMH Congress, London 1968, from Iron Curtain Countries.
- 440 Photo-copies of various documents consisting of -
- a) Letter of 2.12.1952 from Jack, World Federation for Mental Health, London to Dr. Brock Chisholm, World Health Organization, Geneva.
 - b) Memorandum: U.N.O. Contributions. Enclosure to Britain and South Africa's Forum News Letter, Vol. 2 No. 3.
 - c) Leaflet: From the Yearbook of the United Nations, 1953. Re Jaime Torres Bodet.
 - d) Leaflet: From the United Nation's Yearbook. Re: The Havana Conference attended "and handled" by Dr. B. Chisholm.
 - e) Leaflet: Memorandum re Rees, Brock Chisholm and Abraham H. Feller. (U.N. Yearbook 1951).
- 441 Photo-copy of memorandum: Mental Health in the Soviet Union and Eastern Europe (Henry P. David, PH.D.)
- 442 Photo-copy of a letter of 10.12.1968 from Associate Director International Research Institute, Washington to President, World Federation for Mental Health Edinburgh, United Kingdom.
- 443 Photo-copy of an article: Tax - Exempt Foundations.
- 444 Photo-copy of leaflet: Our Men In Mental Health: Dr. Julius Screiber, Dr. Joseph Wortis and George S. Counts.
- 445 Photo-copy of extract from World Mental Health Magazine Vol. 15, No. 3, 1963. Saving the children can save us.
- 446 Photo-copies of a group of documents consisting of -
- a) Leaflet: The facts about communism and our churches.
 - b) Leaflet: Preparatory Commissions, WHMH Congress, 1948.
 - c) Leaflet: Note: WFMH List of Inter-Government and International Non-Government Organizations.
 - d) Annual Report (Extract), World Federation for Mental Health, 1950.
- 447 Photo-copy of a letter of 10.12.1968 from the Administration Secretary, The Royal Edinburgh Hospital, Edinburgh to the Executive Director, National Committee against Mental Illness, Washington.
- 448 Photo-copy of letter of 28.10.1968 from G.M. Carstairs, Royal Edinburgh Hospital, Edinburgh to Mike Gorman, National Committee against Mental Illness, and Nathan Kline, New York.
- 449 Photo-copy of News Letter: World Psychiatric Association, London, January, 1969.

- 450 Copy of President's Letter: World Federation for Mental Health, February, 1969.
- 451 Photo-copy of Bulletin, World Federation for Mental Health, Fall, 1968.
- 452 Photo-copy of Bulletin: World Federation for Mental Health, Summer, 1968.
- 453 Photo-copy of brochure: World Federation for Mental Health, July, 1966, Introductory Address by Prof. M.E. Vencovsky.
- 454 Photo-copy of press cutting: Catherine Stott talks to Dr. Margaret Mead.
- 455 Photo-copy of Article in American Opinion, March, 1969. Sex Study.
- 456 Photo-copy of brochure: The World Federation for Mental Health. Structure and Programme.
- 457 Photo-copies of a group of documents consisting of -
- a) Extract from the Annual Report, 1960, WFMH. Member Associations.
 - b) Extract from the Annual Report, 1961, WFMH. List of members.
 - c) Extract from Brochure: Industrialization and Mental Health. List of registered Participants.
 - d) Extract from the Annual Report, 1967, WFMH: List of members.
 - e) Extract from Brochure: First World Mental Health year 1961.
 - f) Extract from Annual Report: South African National Council (1949).
 - g) Brochure: World Federation for Mental Health. Member Associations, 1968-1969.
 - h) Brochure: 7th International congress on mental health, London, August 1968. List of participants.
 - i) Brochure: Mental Health in a changing world.
 - j) Brochure: Mental Health and Contemporary Thought.
 - k) Brochure: 21st Annual Meeting of Members, WFMH, London, 15.8.1968.
 - l) Brochure: A visit to Africa, by the Director: WFMH, 20.4.1958.
- 458 Book: Mental Health and Contemporary Thought (Editors, K. Soddy and R.H. Ahrenfeldt).
- 459 Book: Mental Health in the service of the Community (Editors K. Soddy and R.H. Ahrenfeldt).
- 460 Book: Mental Health in a changing World (Editors, K. Soddy and R.H. Ahrenfeldt).
- 461 Photo-copies of a group of documents consisting of -
- a) Leaflet: Public Summer School, University of Cape Town. 26.1. - 6.2.1970.
 - b) Letter of 2.6.1966 from Registrar, S.A. Medical and Dental Council, Pretoria to the Director, S.A. National Council for Mental Health, Johannesburg.
 - c) Diploma. Doctor of Philosophy: L. Ron Hubbard, Sequoia University.
 - d) Affidavit of 30.6.1967, by J.W. Hough, Santa Monica, California.
- 462 Photo-copy of leaflet: The World Federation for Mental Health. Its Work and Aspirations (Dr. H. Moross).
- 463 Photo-copies of a group of documents consisting of -
- a) Memorandum: Suggested Story for News Feature. Mental Health Campaign 1968/69 (African Mirror).

- b) Press cutting: Natal Mercury, 4.7.1968. Mental patients in S.A. on increase.
- c) Memorandum: The South African Council for Mental Health (T.J. Stander).
- 464 Photo-copy of the Constitution: The South African National Council for Mental Health.
- 465 Photo-copy of a letter of 14.10.1965 from the Distribution Secretary, Hubbard Association of Scientologists, International, Johannesburg to the Secretary, S.A. National Council for Mental Health, Johannesburg.
- 466 Photo-copies of the following letters -
- | <u>From</u> | <u>Date</u> | <u>To</u> |
|--|-------------|---|
| a) Director, S.A. National Council for Mental Health, Johannesburg. | 3.4.1969 | Public Relations Chief Africa, The Church of Scientology in South Africa (Pty.) Ltd., Johannesburg. |
| b) Public Relations, Chief Africa, The Church of Scientology in South Africa (Pty.) Ltd., Johannesburg. | 15.4.1969 | Mr. T.J. Stander, S.A. National Council for Mental Health, Johannesburg. |
| c) Administrative Officer, S.A. National Council for Mental Health, Johannesburg. | 23.4.1969 | Public Relations Chief Africa, The Church of Scientology in S.A. (Pty.) Ltd., Johannesburg. |
| d) Assistant Public Relations Chief Africa, The Church of Scientology in S.A. (Pty.) Ltd., Johannesburg. | 27.3.1969 | The News Editor, Hoofstad, Pretoria.
Also sent to:
(i) The Star, Johannesburg.
(ii) The Rand Daily Mail, Johannesburg.
(iii) Die Transvaler, Johannesburg.
(iv) Die Vaderland, Johannesburg.
(v) Die Beeld.
(vi) The Sunday Times, Johannesburg.
(vii) The Pretoria News, Pretoria. |
- 467 Photo-copies of a group of -
- a) Press cuttings -
- (i) Somerset Budget, 16.11.1968: Mentally Ill outnumber Physically Ill in South Africa.
- (ii) Rand Daily Mail, 12.11.1968: "4 out of 5 in S.A. Mentally Ill".
- b) Excerpt: Scientology for the millions (Walter Braddeson). The Dianetic Process.
- 468 Photo-copy of press cutting: Observer London, 16.11.1969. Scientologists join rights group.
- 469 Photo-copy of Brochure: Analysis of Sections of Annual Reports of Director of State Psychiatric Services for the years 1962-63 and 1963-64.
- 470 Sworn Statement of 11.5.1970 by R.N. Hogarth, Johannesburg.
- 471 Photo-copies of extracts from the S.A. National Council for Mental Health, Annual Report 1.4.64 to 31.3.1965.

- 472 Photo-copy of Article by T.J. Stander:
 "Dieptebeeld". (With translation in English).
- 473 Photo-copy of Two Exhibits marked M.N.P.1 and M.N.P.2 referred to in the
 Declarations by Dr. Pai on 16.4.1970.
- 474 Photo-copies of a group of documents consisting of -
- a) "Memorandum: Voorstelle en aksieprogram vir die tydperk 1.6 tot 30.9.1968"(with translation in English.)
 - b) Press cutting: The Cape Argus, Week-end Magazine, 1.3.1969. The people no-one talks about.
 - c) Annual Report of the Commissioner for Mental Health. Year ended 31.12.1965.
 - d) Annual Report of the Commissioner for Mental Health. Year ended 31.12.1964.
 - e) Annual Report of the Commissioner for Mental Health, year ended 31.12.1963.
 - f) "Artikel: Geestesiekte, T.J. Stander" (with translation in English).
 - g) Press cuttings -
 - (i) Cape Times, 13.5.1970. Five-fold rise in mental patients.
 - (ii) Pretoria News, 14.8.1968. S.A. Mental Health problem worsening.
 - (iii) The Star, 13.8.1968. Huge Mental problem in South Africa.
- 475 Group of documents consisting of -
- a) Copy of Extract from the West Sussex Country Times, 25.4.1952. Communist among 12. U.D.C. Candidates.
 - b) Copy of Extract from the West Sussex Country Times, 23.5.1952. Communists allege "Smear Campaign".
 - c) Booklet: A Report to Members of Parliament on Scientology. December 1968. World Wide Public Relations Bureau, Church of Scientology. East Grinstead.
- 476 Group of documents consisting of -
- a) Photo-copies of letters -
- | <u>From</u> | <u>Date</u> | <u>To</u> |
|---|-------------|---|
| (i) T.J. Stander,
Organising Secretary. | 22.11.1960 | Department of National Health
and Welfare,
Ottawa. |
| (ii) T.J. Stander,
Organising Secretary. | 22.11.1960 | Philippine Mental Health
Association Queson City. |
| (iii) Department of National
Health and Welfare,
Ottawa. | 26.1.1969 | T.J. Stander, Organising
Secretary, S.A. National
Council for Mental Health,
Johannesburg. |
| (iv) College of Physicians
and Surgeons British
Columbia. | 6.2.1961 | Organising Secretary,
S.A. National Council for
Mental Health,
Johannesburg. |
| (v) T.J. Stander,
Organising Secretary. | 22.11.1960 | Association for Mental Health,
London. |

- | | | |
|--|------------|---|
| (vi) National Association
for Mental Health,
London. | 30.11.1960 | Organising Secretary, S.A.
National Council for
Mental Health,
Johannesburg. |
| (vii) T.J. Stander,
Organising Secretary. | 22.11.1960 | Group for the Advancement
of Psychiatry, New York. |
| (viii) President, Group for
the Advancement of
Psychiatry, New York. | 16.1.1961 | Organising Secretary, S.A.
National Council for
Mental Health,
Johannesburg. |

b) Photo-copy of a Memorandum on Scientology.

c) Copy of a Report on Scientology Meeting attended by Mr. Smit, Assistant Secretary, 7.5.1961.

d) Photo-copies of 5 letters between Mr. P.J.E. Smit and the Hubbard Association of Scientologists International, Johannesburg.

e) Photo-copies of a group of letters -

<u>From</u>	<u>Date</u>	<u>To</u>
(i) Medical Officer of Health, Johannesburg.	7.12.1960	Hubbard Association of Scientologists, International, Johannesburg.
(ii) Medical Officer of Health, Johannesburg.	7.12.1960	S.A. National Council for Mental Health, Johannesburg.
(iii) Durban Mental Health Society, Durban.	11.2.1961	S.A. National Council for Mental Health, Johannesburg.
(iv) P.O. Box 392, Pretoria.	18.2.?	Organising Secretary, P.O. Box 2587, Johannesburg.
(v) President, S.A. National Council for Mental Health.	7.3.1961	Dr. R.W.S. Cheetham, Durban.
(vi) T.J. Stander, Organising Secretary.	10.3.1961	Dr. R.W.S. Cheetham, Durban.

f) Photo-copy of an Article in Psygram, November 1960: Operation Quacketeer.

g) Photo-copy of an Article in Psygram. Why I do not believe Scientology (C.F. Kruger).

h) Photo-copy of an Article in Psygram, May 1961. Further details about Scientology.

i) Photo-copies of extracts from Digest of South African Affairs -

(i) 22.1.1960, Promotion of friendship with all African States.

(ii) 28.10.1960, Answer to many baffling problems.

j) Photo-copies of group of letters -

<u>From</u>	<u>Date</u>	<u>To</u>
(i) T.J. Stander, Organising Secretary.	12.6.1961	Dr. C.F. Kruger, Pretoria.
(ii) Dr. A.B. Daneel, Sterkfontein Hospital, Krugersdorp.	12.7.1961	Secretary, Mental Health Society, Johannesburg.

- | | | |
|--|-----------|---|
| (iii) T.J. Stander,
Organising Secretary. | 24.7.1961 | Dr. A.B. Daneel,
Krugersdorp. |
| (iv) T.J. Stander,
Organising Secretary. | 30.8.1962 | Commissioner for Mental
Health,
Pretoria. |
| (v) Society for Neurologists
and Psychiatrists of
S.A.,
Durban. | 11.2.1966 | Medical Association
of S.A.,
Pretoria. |
| (vi) T.J. Stander,
Organising Secretary. | 17.9.1966 | The Medical and Dental
Council,
Pretoria. |
| (vii) The S.A. Medical and
Dental Council,
Pretoria. | 2.6.1966 | S.A. National Council
for Mental Health,
Johannesburg. |
| (viii) T.J. Stander,
Director. | 29.9.1966 | The Attorney-General,
Victoria, Australia. |
| (ix) T.J. Stander,
Director. | 1.12.1966 | Director-General, World
Federation for Mental
Health, Geneva. |
| (x) Director, World
Federation for Mental
Health,
Geneva. | 26.1.1967 | S.A. National Council
for Mental Health,
Johannesburg. |
| (xi) Director, National Bureau
of Educational and
Social Research. | 27.1.1967 | S.A. National Council for
Mental Health. |
- k) Photo-copies of press cuttings -
- (i) Sunday Express, Johannesburg, 12.2.1967. Government has file on Scientology.
 - (ii) Eastern Province Herald, 6.3.1967. Head of mental health calls for more staff.
 - (iii) Eastern Province Herald. British Minister of Health attacks Scientology.
- l) Copy of a Memorandum concerning Scientology by T.J. Stander, Director of the National Council for Mental Health (October 1968).
- m) Copy of Commentary on the Memorandum on Scientology compiled by Prof. J.W. Keyter.
- n) Copy of Commentary by T.J. Stander on Keyter's memorandum.
- o) Sworn Statement of 11.4.1970 by D.W.G. Shuttleworth, Bayswater.
- p) Photo-copies of a group of 3 documents comprising statements, leaflets, letters from various persons and instances concerning Scientology.
- q) Sworn Statement of 6.5.1970 at Johannesburg by R.N. Hogarth.
- r) Photo-copies of 9 press cuttings from various Newspapers in South Africa.
- s) Copy of HCO Policy Letter of 1.9.1966. Founder.
- t) Photo-copy of Pamphlet: Christian Spotlight on Scientology.
- u) Press cutting: The Star, Johannesburg, 28.3.1969. Don't be beastly to a tomato.
- v) Press cutting: Garden News, October 1959. Plants worry and feel pain.

- w) Press cutting: "Dagbreek en Sondagnuus, 18.11.1960. Krotbuurtes: Wêreld kan by Unie kom leer".
- x) "Beëdigde Verklarings van 21.5.1970 te Middelburg, K.P. deur J. Tredoux en J.G. Conradie".
- y) Pamphlet: Dianetics and Scientology.
- z) Press cutting: The Sun, 3.2.1969. Top People back Scientology.
- aa) Copy of HCO Bulletin of 26.12.1968. The Third Party Law.
- bb) Photo-copy of press cutting: Auckland Star, 14.2.1969. I'll testify says missing daughter.
- cc) Copy of HCO Policy Letter of 23.5.1969. Dianetic Contract.
- dd) Statement: Terms of reference of Melbourne Inquiry. Appointed 1963.
- ee) Photo-copy of letter of 23.1.1969 from T.J. Stander, Director to Dr. W.L.D.M. Venter, M.P., Parow.
- ff) Photo-copy of a private members motion to be tabled by Dr. W.L.D.M. Venter. The House of Assembly.
- gg) Copy of letter of 1.4.1969 (translation) from T.J. Stander to Dr. C. de Wet, Minister of Health, Cape Town.
- hh) Photo-copy of a letter of 14.5.1969 from T.J. Stander, Director, to National Group of Neurologists and Psychiatrists, Johannesburg.
- ii) Affidavit of 25.5.1970, Johannesburg by Jan Patricia Lacey.
- jj) Affidavit of 30.4.1970, Johannesburg by M. de la Rey.
- kk) Photo-copy of letter of 29.4.1970, from Rey de la Rey, Church of Scientology, Johannesburg, to Mr. L. Wood, Durban.
- ll) Affidavit of 30.4.1970, Johannesburg by H. Blumenthal, with photo-copies of B.A. and B. Laws Certificates.
- mm) Affidavit of 18.5.1970, Johannesburg, by F.F.R. Wolhuter.

477

Group of documents consisting of -

- a) Copy of a Memorandum: The Church of Scientology's submission on Organizational Structure, Advertising Ethics, Finance and other submissions.
- b) Press cutting: The Star, March 22. Advertising Church Services.
- c) Copy of Certificate of Incorporation (No. 68/141313): The Church of Scientology in South Africa (Proprietary) Limited, of 27.11.1968.
- d) Photo-copies of the following letters -

<u>From</u>	<u>Date</u>	<u>To</u>
(i) Registrar of Companies, Pretoria.	20.6.1969	Messrs. Slood, Broido, Hesselman and Liknaitsky, Johannesburg.
(ii) Secretary for Commerce and Industries.	22.2.1965	Messrs. Adams and Adams, Pretoria.

- e) Copy of a Pro-forma Agreement.
- f) Copy of a Mission Charter.
- g) Copies of HCO Policy Letters -

	<u>Dated</u>	<u>Subject</u>
	(i) 20.8.1968	Mailings and Public.
	(ii) 29.12.1966	Historical precedence of Ethics.
	(iii) 12.12.1967	Ethics - Understanding.
	(iv) 2.9.1968	Penalties, awards, conditions.
	(v) 3.12.1968	Academics relation to HCO Ethics, Student Training. The no-gain case student.
	(vi) 6.12.1968	HCO Ethics data. Re Academy and HGC Handling the Suppressive Person. The basis of insanity.
	(vii) 7.12.1968	Ethics. Cancelled Arts, Ethics comments.
	(viii) 1.1.1969	Formulas.
	(ix) 20.2.1969	Policies of physical healing, insanity and sources of trouble.
	(x) 2.3.1969	Offences and Penalties.
	(xi) 1.3.1969	Suppressive Acts. Suppression of Scientology and Scientologists.
	(xii) 4.3.1969	Fair Game Law. Organizational Suppressive Acts. The source of the fair game law.
	(xiii) 20.3.1969	Suppressive Acts. Suppression of Scientology and Scientologists.
	(xiv) 25.3.1969	Ethics. Review.
	(xv) 7.3.1969	
	(xvi) 26.12.1968	The Third Party Law.
	(xvii) 24.2.1969	An Ethics Policy Letter. Justice.
	(xviii) 16.2.1966	Invoice Routing.
	h) Copy of Executive Directive: 16.3.1969. All penalties for lower conditions are cancelled.	
	i) Journal. The Auditor No. 50 World Wide.	
	j) Copies of Invoice: The Church of Scientology (four specimens).	
	k) Copy of the New ACI Form of 1.1.1970.	
478	Copy of Memorandum: The Church of Scientology's submission on the nature of the attack on Scientology. Parts I and II.	
479	Copy of Memorandum: The Church of Scientology's submission on the nature of the attack on Scientology. Part III.	
480	Photo-copy of Pamphlet: Psychiatry in the Communist World. (Edited by Ari Kiev, M.D.)	
480/A	a) Photo-copies of a group of Press cuttings -	
	(i) Time, 7.2.1969. Metaphysician of Madness.	
	(ii) Sunday Times, 14.5.1967. Still available to Psychiatrists - but LSD banned to public to stop "blackmarket".	
	(iii) Eastern Province Herald, 2.5.1968. Is mental illness a psychological appendix?	

- (iv) The Star, 7.8.1969. Former Tara Chief Speaks.
Many mental cases no longer hopeless.
 - (v) The Star, 29.7.1969. Kindness at Tara.
 - (vi) The Cape Times Weekend magazine, 1.3.1969. The people no-one talks about.
 - (vii) The Evening Post, 12.4.1967. Psychiatrists condemn Bill on homosexuals.
 - (viii) The Star, 11.10.1968. New drugs emptying mental hospitals.
 - (ix) Sunday Express, 16.11.1969. This "psychiatrist's" patients bark at her.
 - (x) Medical Tribune - World Wide Report, New York. Nuremberg code 'does not hinder research'.
 - (xi) Los Angeles Times, 31.10.1969. Dissident Soviet Officer now in Mental Institute.
 - (xii) Cape Argus, 26.10.1968. Why did Jackie wed Onassis? Psychiatrists probe the emotions involved.
 - (xiii) Sunday Times, 23.7.1969. Protest.
 - (xiv) Newsweek, 19.5.1956. Dark challenge of the mind.
- 480/B Photo-copy of pamphlet: The rights of mental patients.
- 480/C Group of documents consisting of -
- a) Photo-copies of 57 cuttings from various publications.
 - b) Copy of publication: Introduction to Psychology. (Clifford T. Morgan).
 - c) Copy of publication: Battle for the Mind (William Sargant).
 - d) Photo-copy of leaflet. Psychiatry. The uncertain science. (The Saturday Evening Post, 10.8.1968).
 - e) Photo-copies of 33 press cuttings from various publications.
- 481 Photo-copies of a group of documents consisting of -
- a) 71 Press cuttings from various publications.
 - b) Copy of letter of 24.12.1969 from C. Herschel Jones, Chairman, to Mr. J. Anthony Messina, Philadelphia with enclosure of appeals by J. Kim Swent, Robert H. Nougale, Jr., Frank A. Taylor, Jr., Adjudication Commonwealth of Pennsylvania State Civil Service Commission.
- 482 Photo-copies of 133 press cuttings from various publications.
- 483 Photo-copies of 67 press cuttings from various publications.
- 484 Photo-copies of 110 press cuttings from various publications.
- 485 Photo-copies of 39 press cuttings from various publications.
- 486 Book. Treatment or Torture by G. Seaborn Jones.
- 487 Book. The Politics of Experience and the Bird of Paradise by R.D. Laing.
- 488 Book. Madness and Civilization by Michel Foucault.
- 489 Book. Methods of Madness. The Mental Hospitals as a Last Resort by Benjamin M. Braginsky, Dorothea D. Braginsky, Kenneth Ring.
- 490 a) Application for Processing of 23.4.1962, East Grinstead. I.A. Scott.

- b) Release of 23.4.1962, East Grinstead. I.A. Scott.
- 491 Group of 5 Photographs (Persons at Scientology Centre).
- 492 Letter of 1.8.1961, Bulawayo, from Jean to Dear Ron.
- 493 Group of documents consisting of -
- a) Memorandum reflecting evidence by Margaret Nicholson.
 - b) Sworn Statement of 20.4.1970 Rivonia, by Eileen Rose.
 - c) Affidavit of 24.4.1970, Warner Beach, by Rosemary Wills.
 - d) Affidavit of 21.4.1970, Johannesburg, by Thelma J. Stewart.
 - e) Affidavit of 24.4.1970, Warner Beach, by Peter John Wills.
- 494 Group of documents consisting of -
- a) Memorandum reflecting evidence of J.H. du Plessis.
 - b) Copy of letter of 27.11.1969 from Legal Chief WW to Metropolitan Police, London.
 - c) Letter of 18.12.1969 from Solicitor, Metropolitan Police, London to Legal Chief WW., East Grinstead.
 - d) Letter of 23.12.1969 from the Assistant Commissioner, Police of the Metropolis, London.
- 495 Group of documents consisting of -
- a) Memorandum reflecting evidence of J.H. du Plessis.
 - b) Affidavit of 5.1.1970, Los Angeles, by Arthur J. Maren.
 - c) Affidavit of 5.1.1970, Los Angeles, by Patrick H. Price.
- 496 Group of documents consisting of -
- a) Memorandum reflecting evidence of J.H. du Plessis.
 - b) Copy of letter of 27.10.1969 from Joel Kreiner to Mr. M. Lewis, Los Angeles.
 - c) Letter of 13.11.1969 from J.P. Higgins, United States Department of Justice, Los Angeles to Joel Kreiner, Los Angeles.
- 497 Group of documents consisting of -
- a) Memorandum reflecting evidence of T.A.A. Peters.
 - b) Photo-copy of letter of 7.11.1969 from Secretary General, International Criminal Police Organization - Interpol Saint-Cloud, France to Norman? Starkey, No. 46?, Representative of the Director, Operation and Transport Corporation Ltd., Denmark.
- 498 Group of documents consisting of -
- a) Memorandum of evidence by Bill Botha.
 - b) Photo-copy of statement of money paid by Bill Botha to the Church of Scientology.
 - c) Copies of 17 Invoices in favour of W. Botha from Hubbard Association of Scientologists International, Johannesburg, reflecting amounts owing.
 - d) Photo-copies of 10 Invoices in favour of W. Botha, from Hubbard Association of Scientologists International.
- 499 Group of documents consisting of -

- a) Memorandum reflecting evidence of H. Bayer.
 - b) Photo-copy of card showing that L. Ron Hubbard was a special officer in Los Angeles Police.
- 500 Group of documents consisting of -
- a) Memorandum reflecting evidence of Eugene van Niekerk.
 - b) Sworn Statement of 23.4.1970 East Grinstead, by Michael John Nicolas Segerdal.
 - c) Copy of Exhibit marked M.J.N.S.I.
- 501 Group of documents consisting of -
- a) Memorandum reflecting evidence of Mrs. M.R. McAll.
 - b) Sworn Statement of 5.6.1969, East Grinstead, by Frank Melville McAll.
- 502 Group of documents consisting of -
- a) Memorandum reflecting evidence by Michael McAll.
 - b) Statement of 2.2.1970, Edinburgh, by Frank Mellville McAll.
- 503 Group of documents consisting of -
- a) Magazines -
 - (i) Freedom, No. 20.
 - (ii) Total Freedom, International Edition No. 1.
 - (iii) Total Freedom, International Edition No. 4.
 - (iv) Freedom, International Edition No. 2.
 - (v) Total Freedom AF No. 5.
 - (vi) Total Freedom International S.A. Edition No. 2.
 - (vii) Total Freedom AF No. 3.
 - (viii) Total Freedom AF No. 4.
 - (ix) Total Freedom International Edition No. 7.
 - (x) Freedom Nos. 2 to 15, 17, 18, 22, 24 and August 1968.
 - b) Copy of draft letter from J.J. Matonis to Dr. Kaufman.
 - c) Copy of letter of 29.3.1970 from J.J. Matonis to Thomas S. Szasz M.D., New York.
 - d) Freedom Magazines International Nos. 1, 5 and 6.
- 504 Sheet of paper illustrating diagrammatically Re-active Mind and Analytical Mind.
- 505 Group of documents consisting of -
- a) Photo-copy of telegram of 8.6.1966 from Investigating Officer, Committee for Mental Health and National Security, Melbourne to Mr. Ian Smith, Salisbury, Rhodesia with press cutting, The Herald, 23.11.1966. Hubbard banned by South Africa.
 - b) Photo-copy of press cutting, The Australian, 18.7.1966. Deported Hubbard is worried.
 - c) Photo-copy of telegram of 9.7.1966, Private Secretary, Prime Minister, Salisbury to Investigations Officer, Committee for Mental Health and National Security, Melbourne.

- 506 Photo-copy of statement of 6.1.1969, Sydney, by P.B. Wearne, to Kevin Victor Anderson Q.C. Melbourne.
- 507 Photo-copy of letter of 11.4.1963, at Toorak from P.B. Wearne to Assoc. Secretary, Hubbard Assoc. of Scientologists International.
- 508 Photo-copy of letter of 29.9.1964 from Messrs. Norris and Norris, Melbourne, to Mr. L. Ron Hubbard, East Grinstead.
- 509 Photo-copy of Report on conditions at Chicago State Hospital and Tinley Park Centre from 1st January, 1968, to 12th May, 1969, by Edward V. Haurahan, State's Attorney of Cook County, Illinois. 27.5.1969.
- 510 Photo-copy of Annual Report of the Commissioner for Mental Health, year ended 31.12.1965.
- 511 Group of documents consisting of -
- a) Copy of the Annual Accounts at 31st December, 1968, Hubbard Scientology Organizations in South Africa (Proprietary) Limited and its Subsidiary Companies South African Health Institute (Proprietary) Limited and South African English Language Newspapers (Proprietary) Limited.
 - b) Affidavit of 27.5.1970, Johannesburg by H.A. Ross.
 - c) Copy of the Annual Accounts at 31st December, 1967, Hubbard Scientology Organizations in South Africa (Proprietary) Limited and its Subsidiary Companies South African Health Institute (Proprietary) Limited and South African English Language Newspapers (Proprietary) Limited.
- 512 Copy of Memorandum: The Church of Scientology's submission on Scientology in the field of Social Works with Annexures -
- a) A group of documents consisting of -
 - (i) Sworn Statement of 2.5.1970, East Grinstead, by Phyllis Rodin, and enclosure: Article "Disability and Education".
 - (ii) Copy of a Circular of 31.3.1970 to "Dear Sir" from Secretary, Self-Support Communities for the Retarded, Johannesburg.
 - (iii) Questionnaire from Recreation Consultant to C.A.R.C.
 - (iv) Four press cuttings.
 - (v) Affidavits from the following -
 - a) Ann van Amstel, Johannesburg, 20.4.1970.
 - b) Freda R. Canes, Johannesburg, 27.4.1970.
 - c) Glynis Anne Turton, Johannesburg, 25.5.1970.
 - d) Phyllis Cherie Stevens, Edinburgh, 29.4.1970.
 - e) Janette Dallas, Germiston, 21.5.1970.
 - f) William C. Bienitz, Los Angeles, 15.4.1970.
 - (vi) Copy of Circular: To all Concerned, of 25.10.1969, by J.L. Simmons, Ph.D.
 - (vii) 15 Copies of press cuttings from various publications.
 - (viii) Photo-copy of a leaflet: Narconon. A summary from the Arizona State Prison.
 - (ix) Photo-copy of a letter of 5.11.1969 from Assistant Legal Affairs Secretary, State of California to the Reverend Ira Chaliff, Minister of the Church of Scientology of California, Los Angeles.
 - (x) Report on the Drug Abuse Information Conference sponsored by the Church of Scientology of Hawaii, The Church of Scientology Organization in Honolulu.

- (xi) Magazine: EL ZAGUARO, 12.5.1970, Florence, Arizona.
- b) A group of documents consisting of -
 - (i) Leaflet: A mental patient Protection Society.
 - (ii) Magazine, Freedom Nos. 23, AF5, 26 (Extract), International Edition No. 7 (Extract) No. 27 (Extract) International Edition No. 5 (Extract) International Edition No. 6.
 - (iii) Pamphlet: A dedication of human rights for Mental Patients (Church of Scientology World Wide, January 1970).
 - (iv) Copy of a Paper on Psychiatry and Psychology book in South Africa. A Humanitarian programme completed by the Independent Society Citizens Commission.
 - (v) Photo-copies of 8 communications between the Publications Control Board, Cape Town and R.N. Hogarth, Editor: Total Freedom, Johannesburg.
 - (vi) Copies of 8 press cuttings from various publications.
 - (vii) Circular letter of 26.1.1970 from the Independent Scientology Citizens Commission, Johannesburg.
 - (viii) Copy of press release of 17.2.1970: The Independent Scientology Citizens Commission.
 - (ix) Pamphlet: The 1st National Conference on Mental Health Quackery, 17.11.1969, Washington.
 - (x) Pamphlet: The Victor Gyory Story. The Church of Scientology Citizens Commission on Human Rights. Psychiatric Violations.
 - (xi) Two issues of a pamphlet. Public Report: The Church of Scientology Citizens Commission on Human Rights.
 - (xii) Two issues of a pamphlet: News Letter (issued by the Public Relations Bureau, Church of Scientology, East Grinstead).
- 513 Copy of Memorandum: Evidence given by the Church of Scientology, Johannesburg before the Commission of Inquiry into the abuse of drugs in the Republic of South Africa.
- 514 Copy of draft plans: Sanctuary of Safety, Sanatorium.
- 515 Copy of memorandum: Brief Architectural Report on the proposed Sanctuary of Safety Mission.
- 516 Group of documents consisting of -
 - a) Copy of the Newspaper G.P., 3.11.1969, with press cuttings from further issues on 3.4.1970, 27.3.1970, 12.12.1969, 14.11.1969, 10.4.1969, 6.2.1970.
 - b) Guys Hospital Gazette, 21.6.1969.
 - c) Pulse International, 23.8.1969.
 - d) Photo-copies of press cuttings -
 - (i) Delaware State News of Dover, 16.12.1969.
 - (ii) The District Post, 23.4.1970.
 - (iii) Guardian, London, 13.4.1970.
 - (iv) Daily Telegraph, 10.4.1970.
 - e) Photo-copy of a Brochure: Psycho-Somatic Disorders and the Present Mental Health Situation (Dr. Steve Jarvis).

- 517 Group of 114 documents consisting of copies of pamphlets and press cuttings.
- 518 Group of documents consisting of letters and statements by 51 persons making unfavourable remarks about psychiatry.
- 519 Copy of Memorandum: The Church of Scientology's submission on the Nature of Scientology.
- 520 Book: The Religions of Man by Huston Smith.
- 521 Book: Sayings of Buddha. Peter Pauper Press.
- 522 Book: Outlines of Philosophy. Plato to Russel by Will Durant.
- 523 Book: Aquinas by F.C. Copleston.
- 524 Group of documents as Annexure to Exhibit 519, consisting of photo-copies of -
- a) Extract from The Encyclopaedia Britannica (11th Edition).
 - b) Leaflet: What patients hear in the O.R. (Medical World News).
 - c) Certificate of Incorporation of the Church of American Science.
 - d) Certificate of Incorporation of 18.2.1954, "Church of Scientology now Church of Scientology of California" as from 19.6.1956, Secretary of State, California, 10.3.1966.
 - e) Articles of Incorporation of the Church of Scientology, No. 283196.
 - f) Organization Book of The Church of American Science (1954).
- 525 Group of documents consisting of -
- a) Memorandum: Opinion: Quinton Hogg. 4.5.1969.
 - b) Press cutting: The Star, 29.5.1970. I won't stop here - Hogg.
 - c) Memorandum: S.A.B.C. - Survey, Current Affairs, 21.5.1970: Britain's Election.
- 526 Group of documents consisting of submissions by 16 "churchmen", favouring Scientology.
- 527 Photo-copy of a letter of 9.4.1970, Davis, California by Jenny Simmons to Reverend Meran.
- 528 Photo-copy of a letter of 1.7.1969 from The Guardian to Mrs. Allison Parkhouse, Cape Town.
- 529 Memorandum: Extracts from HCO B., 24.1.1969. This is a compilation on the grades since the Grades came into effect. Approximately 1965.
- 530 Group of documents consisting of 316 Affidavits and statements by persons supporting Scientology.
- 531 Book: Scientology for the millions by Walter Braddeson.
- 532 Group of documents consisting of copies of memoranda -
- a) Brief history of Scientology in South Africa with particular reference to corporate status.
 - b) Knowledge, control and ethics.
 - c) The Religious status of Scientology.
 - d) Repudiation of evidence by J.H. du Plessis.
 - e) The reason for organized opposition to Scientology and the influence of Communism on Psychiatry. (P.H.O., 23.6.1969, Plettenberg Bay).

533

Photo-copies of a group of documents consisting of -

- a) Letter of 6.8.1970 from Consul, Royal Greek Consulate General, London, to the Guardian Legal WW. The Church of Scientology of California, London.
- b) Letter of 3.8.1970 from D/Guardian Legal WW to the Consul General for Greece, London.
- c) Letter of 10.6.1970 from Vice-President to The Greek Ambassador, London.
- d) Sworn Statement of 3.6.1969 by Catherine Cariotaki, T.S.M.Y., Appollo.
- e) Sworn Statement of 3.6.1969 by Delwyn Sanderson, T.S.M.Y., Appollo.

534

Photo-copies of -

- a) Letter of 21.9.1970 from Stephen M. Bird, to Professor E.G. Parrinder, Orpington. Kent.
- b) Letter of 27.9.1970 from E.G. Parrinder, University of London King's College, Strand, to Mr. Bird.

L. Ron Hubbard

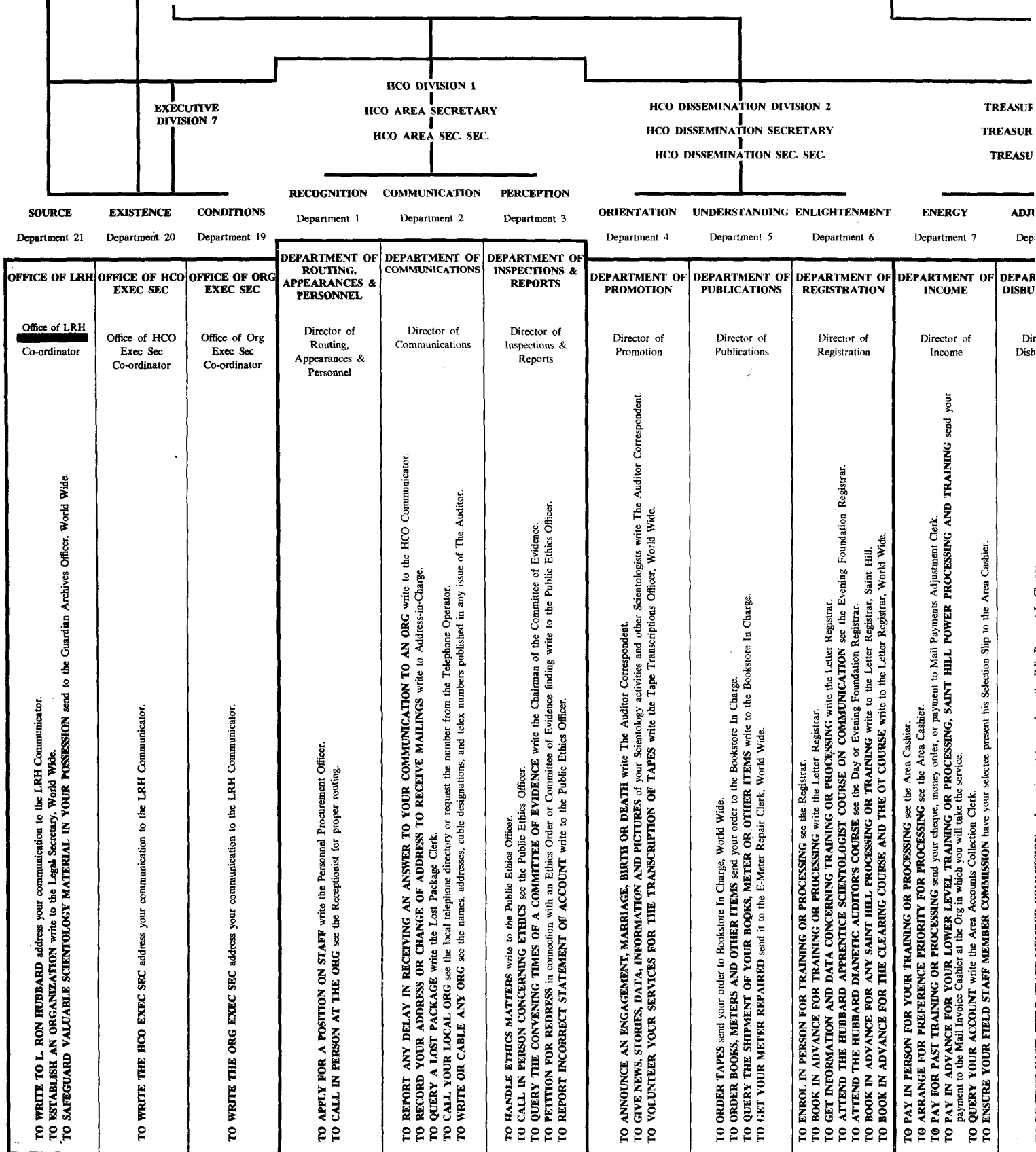
FOUNDER
Mary Sue Hubbard
GUARDIAN WW

HCO

ORG

HCO EXEC SEC

ORG EXI



This Organization Chart does not represent all the posts and positions in a Scientology Organization. It is intended to help you in communicating to a Scientology Organization so as to give you the quickest possible response to any communication. If you address the Division and Department in the same column that the service appears, your communication will not be lost and will be cared for. If, for example, you would like an Information Packet sent to a friend, you would write to the Legal Secretary, World Wide. If in doubt, address your letter to the function you want handled and add the Division and Department number. If you desire to renew your membership, you could write to Membership Renewal, Division 5, Department 15, Org Ad. Besides communicating and becoming familiar with the Scientology organizational structure, the Organization Chart will be of special interest in helping you to see how the organization aligns with the Classification, Graduation and Study the Chart and use it. You will find it helpful.

ORG

ORG EXEC SEC

TREASURY DIVISION 3
TREASURY SECRETARY
TREASURY SEC. SEC.

TECHNICAL DIVISION 4
TECHNICAL SECRETARY
TECHNICAL SEC. SEC.

QUALIFICATIONS DIVISION 5
QUALIFICATIONS SECRETARY
QUALIFICATIONS SEC. SEC.

DEPARTMENT 6	DEPARTMENT 7	DEPARTMENT 8	DEPARTMENT 9	DEPARTMENT 10	DEPARTMENT 11	DEPARTMENT 12	DEPARTMENT 13	DEPARTMENT 14	DEPARTMENT 15	DEPARTMENT 16
DEPARTMENT OF REGISTRATION	DEPARTMENT OF INCOME	DEPARTMENT OF DISBURSEMENTS	DEPARTMENT OF RECORDS, ASSETS & MATERIEL	DEPARTMENT OF TECHNICAL SERVICES	DEPARTMENT OF TRAINING	DEPARTMENT OF PROCESSING	DEPARTMENT OF EXAMINATIONS	DEPARTMENT OF REVIEW	DEPARTMENT OF CERTIFICATION & AWARDS	DEPARTMENT OF PUBLIC INFORMATION

DEPARTMENT OF REGISTRATION	DEPARTMENT OF INCOME	DEPARTMENT OF DISBURSEMENTS	DEPARTMENT OF RECORDS, ASSETS & MATERIEL	DEPARTMENT OF TECHNICAL SERVICES	DEPARTMENT OF TRAINING	DEPARTMENT OF PROCESSING	DEPARTMENT OF EXAMINATIONS	DEPARTMENT OF REVIEW	DEPARTMENT OF CERTIFICATION & AWARDS	DEPARTMENT OF PUBLIC INFORMATION
Director of Registration	Director of Income	Director of Disbursements	Director of Records, Assets & Materiel	Director of Technical Services	Director of Training	Director of Processing	Director of Examinations	Director of Review	Director of Certification & Awards	Director of Public Information

<p>TO GET INFORMATION AND DATA CONCERNING TRAINING OR PROCESSING write the Letter Registrar.</p> <p>TO ATTEND THE HUBBARD DIANETIC AUDITOR'S COURSE ON COMMUNICATION see the Evening Foundation Registrar.</p> <p>TO ATTEND THE HUBBARD DIANETIC AUDITOR'S COURSE see the Day or Evening Foundation Registrar.</p> <p>TO BOOK IN ADVANCE FOR ANY SAINT HILL PROCESSING OR TRAINING write to the Letter Registrar, Saint Hill.</p> <p>TO BOOK IN ADVANCE FOR THE CLEARING COURSE AND THE OT COURSE write to the Letter Registrar, World Wide.</p> <p>TO PAY IN PERSON FOR YOUR TRAINING OR PROCESSING see the Area Cashier.</p> <p>TO ARRANGE FOR PREFERENCE PRIORITY FOR PROCESSING see the Area Cashier.</p> <p>TO PAY FOR PAST TRAINING OR PROCESSING send your cheque, money order, or payment to Mail Payments Adjustment Clerk.</p> <p>TO PAY IN ADVANCE FOR YOUR LOWER LEVEL TRAINING OR PROCESSING, SAINT HILL POWER PROCESSING AND TRAINING send your payment to the Mail Invoices Cashier at the Org in which you will take the service.</p> <p>TO QUERY YOUR ACCOUNT write the Area Accounts Collection Clerk.</p> <p>TO ENSURE YOUR FIELD STAFF MEMBER COMMISSION have your selectee present his Selection Slip to the Area Cashier.</p> <p>TO RECEIVE YOUR FIELD STAFF MEMBER COMMISSION a cheque is sent to you from the Bills Payment In Charge.</p> <p>IF A REFUND IS OWING TO YOU a cheque will be sent to you from the Bills Payment In Charge.</p>	<p>PROVIDES THE QUARTERS, SERVICES AND SUPPLIES necessary to maintain the Organization.</p>	<p>TO HAVE LIVING QUARTERS ARRANGED FOR THE DURATION OF YOUR TRAINING OR PROCESSING see or write the Housing Officer.</p> <p>TO ARRANGE TRANSPORTATION see or write to the Transportation Clerk.</p> <p>TO GET YOUR STUDENT MATERIALS AFTER ENROLLMENT FOR TRAINING see Academy Bulletin Supplies.</p> <p>TO BE ASSIGNED AN AUDITOR AFTER REGISTRATION FOR PROCESSING see the HGC Pe Assignment Clerk.</p> <p>TO BE ROUTED TO OTHER DEPARTMENTS AS A STUDENT see the Academy Administrator.</p> <p>TO BE ROUTED TO OTHER DEPARTMENTS AS A PRECLEAR see the HGC Administrator.</p>	<p>TO GIVE YOU EXPERT TRAINING IN THE FOLLOWING COURSES AFTER ENROLLMENT: Dianetic Auditor's Course, HRS, HTS, HCA, HPA, HAA.</p> <p>FOR PROPER ENROLLMENT IN ANY OF THE ABOVE COURSES see the Registrar, Division 2, Department 6.</p> <p>TO GIVE YOU ADVANCED TRAINING on the Saint Hill Special Briefing Course and the Solo Audit Course, as available only in the Department of Training, Saint Hill. For proper enrolment write the Advance Scheduling Registrar, Saint Hill, Division 2, Department 6.</p> <p>TO GIVE YOU ADVANCED TRAINING ON THE CLEARING COURSE AND OT COURSE. For proper enrolment, write the Advanced Courses Scheduling Registrar, World Wide, Division 2, Department 6 WW.</p>	<p>TO GIVE YOU PROCESSING BY HIGHLY TRAINED, PROFESSIONAL AUDITORS AFTER REGISTRATION FOR THE FOLLOWING:</p> <p>GRADE 0 TO IV PROCESSING, 5 hour or 25 hour Intensive.</p> <p>RELEASE REHABILITATION, a 5 hour Intensive.</p> <p>STABILIZATION INTENSIVE, 5 hours.</p> <p>POWER PROCESSING, Saint Hill Only.</p> <p>FOR PROPER REGISTRATION see the Registrar, Division 2, Department 6.</p>	<p>TO GET YOUR FREE FORMER RELEASE CHECK AFTER REGISTRATION see the Preclear Examiner.</p> <p>TO GET YOUR RELEASE GRADE VERIFIED see the Preclear Examiner after being routed to the HGC Administrator.</p> <p>TO BE EXAMINED FOR YOUR COURSE CERTIFICATE see the Certification Examiner after application to the Academy Administrator.</p> <p>TO BE EXAMINED FOR YOUR COURSE CLASSIFICATION see the Classification Examiner after application to the Academy Administrator.</p> <p>TO HAVE YOUR FREE RELEASE RE-EXAMINATION see The Registrar, then the Preclear Examiner.</p>	<p>TO GIVE YOU REVIEW PROCESSING BY HIGHLY SKILLED, PROFESSIONAL AUDITORS AFTER REGISTRATION FOR THE FOLLOWING:</p> <p>Review of past auditing and repair; Review Emergency Assist; Review Student Assist.</p> <p>TO GIVE SPECIAL CRAMMING STUDIES FOR STUDENTS.</p> <p>FOR PROPER REGISTRATION see the Registrar, Division 2, Department 6.</p> <p>TO COMMENCE TRAINING ON THE CLASS VII INTERNSHIP see the Personnel Procurement Officer, Saint Hill.</p> <p>TO COMMENCE TRAINING ON THE ORGANIZATION EXECUTIVE COURSE see the Registrar, Department 6, Division 2, Saint Hill.</p>	<p>TO RECEIVE A FREE SIX MONTH MEMBERSHIP write to the Membership Officer.</p> <p>TO RENEW OR BUY AN INTERNATIONAL MEMBERSHIP OR A FELLOWSHIP OF THE COLLEGE OF SCIENTOLOGY send your cheque, postal order or payment to the Membership Officer.</p> <p>TO APPLY FOR YOUR CERTIFICATE, CLASSIFICATION, OR RELEASE DECLARATION, AND RELEASE PIN apply to the Director of Certification and Awards after passing your examination.</p> <p>TO REPLACE A LOST OR DAMAGED CERTIFICATE, RELEASE DECLARATION, OR RELEASE PIN send your cheque, postal order or payment to the Director of Certification and Awards.</p>	<p>TO ATTEND THE FREE FILM "AN INTRODUCTION TO SCIENTOLOGY" FEATURING L. RON HUBBARD see the Evening Foundation Receptionist.</p> <p>TO ATTEND THE FREE INTRODUCTORY LECTURE ON SCIENTOLOGY see the Evening Foundation Public Receptionist.</p> <p>TO HELP DISSEMINATE SCIENTOLOGY TO THE PUBLIC send any mailing list you have to the Mailing List Clerk.</p> <p>TO HELP PROMOTE SCIENTOLOGY send any ideas you have to Public Campaign Planning Officer.</p> <p>TO HELP PROMOTE SCIENTOLOGY TO VISIT YOUR GROUP OR AREA write the Public Lecture Promotion Clerk for full information.</p> <p>TO ARRANGE FOR A LECTURE TO VISIT YOUR GROUP OR AREA write the Info Pack Mail Clerk.</p>
--	---	---	--	--	--	---	--	--

			QUALIFICATIONS DIVISION 5			DISTRIBUTION DIVISION 6		
TECHNICAL DIVISION 4			QUALIFICATIONS SECRETARY			DISTRIBUTION SECRETARY		
TECHNICAL SECRETARY			QUALIFICATIONS SEC. SEC.			DISTRIBUTION SEC. SEC.		
RESULT			CORRECTION			ABILITY		
Department 13			Department 14			Department 15		
PURPOSES			CLEARING			REALIZATION		
Department 16			Department 17			Department 18		
DEPARTMENT OF TRAINING			DEPARTMENT OF PROCESSING			DEPARTMENT OF EXAMINATIONS		
Director of Training			Director of Processing			Director of Examinations		
TO GIVE YOU EXPERT TRAINING IN THE FOLLOWING COURSES AFTER ENROLMENT: Dianetic Auditor's Course, HRS, HTS, HCA, HPA, HAA. FOR PROPER ENROLMENT IN ANY OF THE ABOVE COURSES see the Registrar, Division 2, Department 6.			TO GIVE YOU PROCESSING BY HIGHLY TRAINED, PROFESSIONAL AUDITORS AFTER REGISTRATION FOR THE FOLLOWING: GRADE 0 TO IV PROCESSING, 5 hour or 75 hour Intensive. RELEASE REHABILITATION, a 5 hour Intensive. STABILIZATION INTENSIVE, 5 hours. POWER PROCESSING, Saint Hill Only. FOR PROPER REGISTRATION see the Registrar, Division 2, Department 6.			TO GET YOUR FREE FORMER RELEASE CHECK AFTER REGISTRATION see the Preclear Examiner. TO GET YOUR RELEASE GRADE VERIFIED see the Preclear Examiner after being routed to the HGC Administrator. TO BE EXAMINED FOR YOUR COURSE CERTIFICATE see the Certification Examiner after application to the Academy Administrator. TO BE EXAMINED FOR YOUR COURSE CLASSIFICATION see the Classification Examiner after application to the Academy Administrator. TO HAVE YOUR FREE RELEASE RE-EXAMINATION see The Registrar, then the Preclear Examiner.		
TO GIVE YOU ADVANCED TRAINING on the Saint Hill Special Briefing Course, and the Solo Audit Course, as available only in the Department of Training, Saint Hill. For proper enrolment write the Advance Scheduling Registrar, Saint Hill, Division 2, Department 6.						TO GIVE YOU REVIEW PROCESSING BY HIGHLY SKILLED, PROFESSIONAL AUDITORS AFTER REGISTRATION FOR THE FOLLOWING: Review of past auditing and repair; Review Emergency Assist; Review Student Assist.		
TO GIVE YOU ADVANCED TRAINING ON THE CLEARING COURSE AND OT COURSE. For proper enrolment, write the Advanced Courses Scheduling Registrar, World Wide, Division 2, Department 6 WW.						TO GIVE SPECIAL CRAMMING STUDIES FOR STUDENTS. FOR PROPER REGISTRATION see the Registrar, Division 2, Department 6.		
						TO COMMENCE TRAINING ON THE CLASS VII INTERNSHIP see the Personnel Procurement Officer, Saint Hill. TO COMMENCE TRAINING ON THE ORGANIZATION EXECUTIVE COURSE see the Registrar, Department 6, Division 2, Saint Hill.		
						TO RECEIVE A FREE SIX MONTH MEMBERSHIP write to the Membership Officer. TO RENEW OR BUY AN INTERNATIONAL MEMBERSHIP OR A FELLOWSHIP OF THE COLLEGE OF SCIENTOLOGY send your cheque, postal order or payment to the Membership Officer.		
						TO APPLY FOR YOUR CERTIFICATE, CLASSIFICATION, OR RELEASE DECLARATION, AND RELEASE PIN apply to the Director of Certification and Awards after passing your examination. TO REPLACE A LOST OR DAMAGED CERTIFICATE, RELEASE DECLARATION, OR RELEASE PIN send your cheque, postal order or payment to the Director of Certification and Awards.		
						TO ATTEND THE FREE FILM "AN INTRODUCTION TO SCIENTOLOGY" FEATURING L. RON HUBBARD see the Evening Foundation Receptionist. TO ATTEND THE FREE INTRODUCTORY LECTURE ON SCIENTOLOGY see the Evening Foundation Public Receptionist.		
						TO HELP DISSEMINATE SCIENTOLOGY TO THE PUBLIC send any mailing list you have to the Mailing List Clerk. TO HELP PROMOTE SCIENTOLOGY send any ideas you have to Public Campaign Planning Officer.		
						TO ARRANGE FOR A LECTURER TO VISIT YOUR GROUP OR AREA write the Public Lecture Promotion Clerk for full information. TO HAVE INFORMATION ON SCIENTOLOGY SENT TO YOUR FRIENDS OR RELATIVES write the Info Pack Mail Clerk		
						TO REGISTER YOUR GROUP AND RECEIVE GROUP MAILINGS write to the Group Programmes Clerk, World Wide.		
						TO ACCEPT AN APPOINTMENT OR GET AN APPOINTMENT AS A FIELD STAFF MEMBER write to the FSM Appointment Clerk. TO ENSURE YOUR FIELD STAFF MEMBER COMMISSION send a copy of the Selection Slip to the Field Staff Member Officer.		
						TO STUDY SCIENTOLOGY BY CORRESPONDENCE write the Extension Course Supervisor. TO BE APPOINTED A FRANCHISE HOLDER write to the Franchise Officer, World Wide.		
						TO RECEIVE SUCCOUR AND COMFORT see or write The Chaplain. TO HAVE A MARRIAGE, CHRISTENING OR FUNERAL SERVICE PERFORMED IN THE LOCAL AREA call the Chaplain.		
						TO SETTLE ANY PRIVATE DISPUTE see or write The Chaplain, requesting a Chaplain's Court. TO REPORT ANY AUDITING SUCCESS see or write the Case Success Compilation Officer.		
						TO REPORT ANY INDUSTRIAL APPLICATION OF SCIENTOLOGY write the Industrial Applications Clerk. TO REPORT ANY SALES APPLICATION OF SCIENTOLOGY write the Sales Applications Clerk.		
						TO REPORT ANY APPLICATION OF SCIENTOLOGY TO OTHER FIELDS write the Other Activities Applications Clerk. TO HELP SCIENTOLOGY TO HELP GOVERNMENTS write the Political Liaison Clerk the names and addresses of interested public officials.		

and to help you in your Scientology activities and dissemination.

Department of Clearing, Org Address.

Services are available in every Scientology Organization.

As of Awareness as listed above the Departmental numbers, you will see how the function of each department correlates with each level of Awareness.